

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. II.—NO. 1.

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The Revolution.

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PARKER PILLSBURY,
SUSAN B. ANTHONY, Proprietor.

OFFICE 37 PARK ROW (ROOM 20.)

SUSAN B. ANTHONY IN TAMMANY HALL.

Our readers will remember some time ago it was announced in all the daily journals that Susan B. Anthony was appointed a delegate to the Democratic Convention, to represent the Woman's Suffrage movement in this country. She accordingly applied by letter for a hearing in the Convention. Her letter was presented to the Convention by the President, ex-Gov. Horatio Seymour, read by the clerk in a loud clear voice, received a most respectful and enthusiastic hearing, and was referred to the Committee on Resolutions.

As our readers would, no doubt, like to know what radical doctrines the democratic party are now sufficiently developed to applaud, we give the letter below. Let no one say that our devotion to the education of this party for the last four years has been in vain:

WOMAN'S SUFFRAGE ASSOCIATION OF AMERICA, }
37 PARK ROW, Room 20,
New York, July 4th, 1868.

ELIZABETH CADY STANTON, }
MRS. HORACE GREELEY,
SUSAN B. ANTHONY, } Central Com.
ABBY HOPPER GIBBONS,

To the President and Members of the National Democratic Convention.

GENTLEMEN: I address you by letter to ask the privilege of appearing before you during the sittings of this Convention, to demand the ENFRANCHISEMENT OF THE WOMEN OF AMERICA; the only class of citizens wholly unrepresented in the government; the only class (not guilty of crime) taxed without representation, tried without a jury of their peers, governed without their consent. And yet in this class are found many of your most noble, virtuous, law-abiding citizens, who possess all the requisite qualifications of voters. Women have property and education. We are not "idiots, lunatics, paupers, criminals, rebels," nor do we "bet on elections." We lack, according to your constitutions, but one qualification—that of sex—which is insurmountable, and therefore equivalent to a deprivation of the suffrage; in other words, the "tyranny of taxation without representation."

We desire to lay before you this violation of the great fundamental principle of our government for your serious consideration, knowing that minorities can be moved by principles as majorities are only by votes. Hence we look to you for the initiative step in the redress of our grievances.

The party in power have not only failed to heed our innumerable petitions, asking the Right of Suffrage, poured into Congress and State Legislatures, but they have submitted a proposition to the several states to insert the word "male" in the Federal Constitution, where it has never been, and thereby put up a new barrier against the enfranchisement of woman.

This fresh insult to the women of the republic, who so bravely shared the dangers and sacrifices of the late war, has roused us to more earnest and persistent efforts to secure those rights, privileges and immunities that belong to every citizen under government.

As you hold the Constitution of the Fathers to be a sacred legacy to us and to our children forever, we ask you to save it from this desecration, which deprives one-half our citizens of the right of representation in the government.

Over this base proposition the nation has stood silent and indifferent. While the dominant party have with one hand lifted up TWO MILLION BLACK MEN and crowned them with the honor and dignity of citizenship, with the other they have dethroned FIFTEEN MILLION WHITE WOMEN—their own mothers and sisters, their own wives and daughters—and cast them under the heel of the lowest orders of manhood.

We appeal to you, not only because you, being in a minority, are in a position to consider principles, but because you have been the party heretofore to extend the suffrage. It was the democratic party that fought most valiantly for the removal of the "property qualification" from all white men, and thereby placed the poorest ditch-digger on a political level with the proudest millionaire. This one act of justice to working men has perpetuated your power, with but few interruptions, from that time until the war. And now you have an opportunity to confer a similar boon on the women of the country, and thus possess yourselves of a new talisman that will ensure and perpetuate your political power for decades to come.

While the first and highest motive we would urge on you, is the recognition in all your action of the great principles of justice and equality that are the foundation of a republican government, it is not unworthy to remind you, that the party that takes this onward step, will reap its just reward. It needs but little observation to see that the tide of progress in all countries is setting toward the Enfranchisement of Woman. And that this advance step in civilization is destined to be taken in our day.

We conjure you, then, to turn from the dead questions of the past to the vital issues of the hour. The brute form of slavery ended with the war. The black man is a soldier and a citizen. He holds the bullet and the ballot in his own right hand. Consider his case settled. Those weapons of defence and self-protection can never be wrenched from him. Yours the responsibility now to see that no new chains be forged

by bondholders and monopolists for enslaving the labor of the country.

The late war, seemingly in the interest of slavery, was fought by unseen hands for the larger liberties of the whole people. It was not a war between North and South, for the principle of class and caste knows neither latitude or longitude. It was a war of ideas—of Aristocracy and Democracy—of Capital and Labor—the same that has convulsed the race through the ages, and will continue to convulse future generations, until Justice and Equality shall reign upon the earth.

I desire, therefore, an opportunity to urge on this Convention, the wisdom of basing its platform on UNIVERSAL SUFFRAGE as well as UNIVERSAL AMNESTY, from Maine to California, and thus take the first step toward a peaceful and permanent reconstruction.

In behalf of the Woman's Suffrage Association of America,
Respectfully yours,
SUSAN B. ANTHONY.

ANDREW JOHNSON AND MISS ANTHONY.

THE cordial manner in which the bondholding democracy greeted Miss Anthony's letter yesterday, in Tammany Hall Convention, evidently astonished the greenback Pendletonians. These western gentlemen were not aware of the high place Miss Anthony occupies in the estimation of the eastern democracy. Her reception was the more remarkable from the fact, that the reading of the President's amnesty proclamation had just been voted down by an overwhelming majority. Some of the republican papers say that Miss Anthony's letter was received with great "laughter." Now, lest our readers should think this laughter was derivative of "Woman's Suffrage," we, being behind the scenes, hasten to say, that the laughter was called forth entirely by the inconsistencies of the republican party, as stated in the letter. Of course, with the firm faith of the democracy in the plenary inspiration of the Constitution, as handed down by the Fathers, so gross an interpolation as the word "male" in that sacred document could not fail to call out some strong manifestations. To laugh or to cry was the question. To cry, the excessive heat of a July sun had so drained the lachrymary ducts as to make that impossible, hence man, being naturally a risible animal, laughter was yesterday a democratic necessity. Besides, there are good hits in the letter. You will laugh yourself, dear reader, over the very points in this remarkable production that Miss Anthony, no doubt, laughed at herself. No, no, there was no contempt or derision for Woman's Suffrage within the sacred walls of Tammany Hall. On the contrary, the document was received most reverently by the President, Gov. Seymour, New York's favorite son, and presented to the Convention. Republicans may sneer, but they did not do as much for us at Chi-

cago, and what have they not done against us in the last four years? The democrats have at least proposed no retrogressive legislation for the women of the republic, and for that we are truly thankful.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER III.

THE PREVAILING OPINION OF A SEXUAL CHARACTER DISCUSSED.

(Continued from last week.)

BODILY strength from being the distinction of heroes is now sunk into such unmerited contempt, that men as well as women seem to think it unnecessary: the latter as it takes from their feminine graces, and from that lovely weakness, the source of their undue power; and the former, because it appears inimical with the character of a gentleman.

That they have both by departing from one extreme run into another, may easily be proved; but it first may be proper to observe, that a vulgar error has obtained a degree of credit, which has given force to a false conclusion, in which an effect has been mistaken for a cause.

People of genius have, very frequently, impaired their constitutions by study, or careless inattention to their health, and the violence of their passions bearing a proportion to the vigor of their intellects, the sword's destroying the scabbard has become almost proverbial, and superficial observers have inferred from thence, that men of genius have commonly weak, or to use a more fashionable phrase, delicate constitutions. Yet the contrary, I believe, will appear to be the fact; for, on diligent inquiry, I find that strength of mind has, in most cases, been accompanied by superior strength of body, natural soundness of constitution, not that robust tone of nerves and vigor of muscles, which arise from bodily labor, when the mind is quiescent, or only directs the hands.

Dr. Priestly has remarked, in the preface to his biographical chart, that the majority of great men have lived beyond forty-five. And, considering the thoughtless manner in which they lavished their strength, when investigating a favorite science, they have wasted the lamp of life, forgetful of the midnight hour; or, when lost in poetic dreams, fancy has peopled the scene, and the soul has been disturbed, till it shook the constitution, by the passions that meditation had raised; whose objects, the baseless fabric of a vision, faded before the exhausted eye, they must have had iron frames. Shakspeare never grasped the airy dagger with a nerveless hand, nor did Milton tremble when he led Satan far from the confines of his dreary prison. These were not the ravings of imbecility, the sickly effusions of distempered brains; but the exuberance of fancy, that "in a fine phrenzy" wandering, was not continually reminded of its material shackles.

I am aware that this argument would carry me further than it may be supposed I wish to go; but I follow truth, and still adhering to my first position, I will allow that bodily strength seems to give man a natural superiority over woman; and this is the only solid basis on which the superiority of the sex can be built. But I still insist, that not only the virtue, but the *knowledge* of the two sexes should be the same in nature, if not in degree, and that women, considered not only as moral, but rational creatures, ought to endeavor to acquire human virtues (or perfections) by the same means as men, instead of being educated like a fanciful kind of *half* being, one of Rousseau's wild chimeras.

But, if strength of body be, with some show of reason, the boast of men, why are women so infatuated as to be proud of a defect? Rousseau has furnished them with a plausible excuse, which could only have occurred to a man whose imagination had been allowed to run wild, and refine on the impressions made by exquisite senses, that they might, forsooth, have a pretext for yielding to a natural appetite without violating a romantic species of modesty, which gratifies the pride and libertinism of man.

Women, deluded by these sentiments, sometimes boast of their weakness, cunningly obtaining power by playing on the *weakness* of men; and they may well glory in their illicit sway, for, like Turkish bashaws, they have more real power than their masters; but virtue is sacrificed to temporary gratifications, and the respectability of life to the triumph of an hour.

Women, as well as despots, have now, perhaps, more power than they would have, if the world, divided and subdivided into kingdoms and families, was governed by laws deduced from the exercise of reason; but in obtaining it, to carry on the comparison, their character is degraded, and licentiousness spread through the whole aggregate of society. The many become pedestals to the few. I, therefore, will venture to assert, that till women are more rationally educated, the progress of human virtue and improvement in knowledge must receive continual checks. And if it be granted, that woman was not created merely to gratify the appetite of man, nor to be the upper servant, who provides his meals and takes care of his linen, it must follow, that the first care of those mothers or fathers who really attend to the education of females, should be, if not to strengthen the body, at least, not to destroy the constitution by mistaken notions of beauty and female excellence; nor should girls ever be allowed to imbibe the pernicious notion that a defect can, by any chemical process of reasoning, become an excellence. In this respect, I am happy to find that the author of one of the most instructive books that our country has produced for children, coincides with me in opinion; I shall quote his pertinent remarks to give the force of his respectable authority to reason.*

But should it be proved that woman is naturally weaker than man, from whence does it follow that it is natural for her to labor to become still weaker than nature intended her to be? Arguments of this cast are an insult to common sense, and savor of passion. The *divine right* of husbands, like the *divine right* of kings, may, it is to be hoped, in this enlightened age, be contested without danger, and though conviction may not silence many boisterous disputants, yet, when any prevailing prejudice is attacked, the wise will consider, and leave the narrow-minded to rail with thoughtless vehemence at innovation.

The mother who wishes to give true dignity of character to her daughter, must, regardless of the sneers of ignorance, proceed on a plan diametrically opposite to that which Rousseau has recommended with all the deluding charms of eloquence and philosophical sophistry: for his eloquence renders absurdities plausible, and his dogmatic conclusions puzzle, without convincing those who have not ability to refute them.

Throughout the whole animal kingdom every young creature requires almost continual exercise, and the infancy of children, conformable to this intimation, should be passed in harmless gambols, that exercise the feet and hands, without requiring very minute direction from the head, or the constant attention of a nurse. In

* A respectable old man gives the following sensible account of the method he pursued when educating his daughter: "I endeavored to give both to her mind and body a degree of vigor which is seldom found in the female sex. As soon as she was sufficiently advanced in strength to be capable of the lighter labors of husbandry and gardening, I employed her as my constant companion. Selene, for that was her name, soon acquired a dexterity in all these rustic employments which I considered with equal pleasure and admiration. If women are in general feeble both in body and mind, it arises less from nature than from education. We encourage a vicious indolence and inactivity, which we falsely call delicacy; instead of hardening their minds by the severer principles of reason and philosophy, we breed them to useless arts, which terminate in vanity and sensuality. In most of the countries which I had visited, they are taught nothing of an higher nature than a few modulations of the voice, or useless postures of the body; their time is consumed in sloth or trifles, and trifles become the only pursuits capable of interesting them. We seem to forget, that it is upon the qualities of the female sex that our own domestic comforts and the education of our children must depend. And what are the comforts or the education which a race of beings corrupted from their infancy, and unacquainted with all the duties of life, are fitted to bestow? To touch a musical instrument with useless skill, to exhibit their natural or affected graces to the eyes of indolent and debauched young men, who dissipate their husband's patrimony in riotous and unnecessary expenses: these are the only arts cultivated by women in most of the polished nations I had seen. And the consequences are uniformly such as may be expected to proceed from such polluted sources, private misery, and public servitude.

"But, Selene's education was regulated by different views, and conducted upon severer principles; if that can be called severity which opens the mind to a sense of moral and religious duties, and most effectually arms it against the inevitable evils of life."—*Mr. Day's Sandford and Meriton*, Vol. III.

fact, the care necessary for self-preservation is the first natural exercise of the understanding, as little inventions to amuse the present moment unfold the imagination. But these wise designs of nature are counteracted by mistaken fondness or blind zeal. The child is not left a moment to its own direction, particularly a girl, and thus rendered dependent—dependence is called natural.

To preserve personal beauty, woman's glory! the limbs and faculties are cramped with worse than Chinese bands, and the sedentary life which they are condemned to live, whilst boys frolic in the open air, weakens the muscles and relaxes the nerves. As for Rousseau's remarks, which have since been echoed by several writers, that they have naturally, that is from their birth, independent of education, a fondness for dolls, dressing, and talking, they are so puerile as not to merit a serious refutation. That a girl, condemned to sit for hours together listening to the idle chat of weak nurses or to attend at her mother's toilet, will endeavor to join the conversation, is, indeed, very natural; and that she will imitate her mother or aunts, and amuse herself by adorning her lifeless doll, as they do in dressing her, poor innocent babe! is undoubtedly a most natural consequence. For men of the greatest abilities have seldom had sufficient strength to rise above the surrounding atmosphere; and, if the page of genius has always been blurred by the prejudices of the age, some allowance should be made for a sex, who, like kings, always see things through a false medium.

In this manner may the fondness for dress, conspicuous in women, be easily accounted for, without supposing it the result of a desire to please the sex on which they are dependent. The absurdity, in short, of supposing that a girl is naturally a coquette, and that a desire connected with the impulse of nature to propagate the species, should appear even before an improper education has, by heating the imagination, called it forth prematurely, is so unphilosophical, that such a sagacious observer as Rousseau would not have adopted it, if he had not been accustomed to make reason give way to his desire of singularity, and truth to a favorite paradox.

Yet thus to give a sex to mind was not very consistent with the principles of a man who argued so warmly, and so well, for the immortality of the soul. But what a weak barrier is truth when it stands in the way of an hypothesis! Rousseau respected—almost adored—virtue, and yet allowed himself to love with sensual fondness. His imagination constantly prepared inflammable fuel for his inflammable senses; but, in order to reconcile his respect for self-denial, fortitude and those heroic virtues, which a mind like his could not coolly admire, he labors to invert the law of nature, and broaches a doctrine pregnant with mischief, and derogatory to the character of supreme wisdom.

His ridiculous stories, which tend to prove that girls are *naturally* attentive to their persons, without laying any stress on daily example, are below contempt. And that a little miss should have such a correct taste as to neglect the pleasing amusement of making O's, merely because she perceived that it was an ungraceful attitude, should be selected with the anecdotes of the learned pig.*

I have, probably, had an opportunity of observing more girls in their infancy than J. J. Rousseau. I can recollect my own feelings, and I have looked steadily around me; yet, so far from coinciding with him in opinion respecting the first dawn of the female character, I will venture to affirm, that a girl, whose spirits have not been damped by inactivity, or innocence tainted by false shame, will always be a romp, and the doll will never excite attention unless confinement allows her no alternative. Girls and boys, in short, would play harmless together if the distinction of sex was not inculcated long before nature makes any difference. I will go further, and affirm, as an indisputable fact, that most of the women in the circle of my observation, who have acted like rational creatures, or shown any vigor of

* I once knew a young person who learned to write before she learned to read, and began to write with her needle before she could use a pen. At first, indeed, she took it into her head to make no other letter than the O: this letter she was constantly making of all sizes, and always the wrong way. Unluckily, one day, as she was intent on this employment, she happened to see herself in the looking-glass; when, taking a dislike to the constrained attitude in which she sat while writing, she threw away her pen, like another Pallas, and determined against making the O any more. Her brother was also equally averse to writing: it was the confinement, however and not constrained attitude, that most disgusted him.—*Rousseau's Emilius*.

intellect, have accidentally been allowed to run wild, as some of the elegant formers of the fair sex would insinuate.

The baneful consequences which flow from inattention to health during infancy and youth extend further than is supposed. Dependence of body naturally produces dependence of mind; and how can she be a good wife or mother, the greater part of whose time is employed to guard against or endure sickness; nor can it be expected that a woman will resolutely endeavor to strengthen her constitution and abstain from enervating indulgences, if artificial notions of beauty, and false descriptions of sensibility, have been early entangled with her motives of action. Most men are sometimes obliged to bear with bodily inconveniences, and to endure, occasionally, the inclemency of the elements; but genteel women are, literally speaking, slaves to their bodies, and glory in their subjection.

I once knew a weak woman of fashion, who was more than commonly proud of her delicacy and sensibility. She thought a distinguishing taste and puny appetite the height of all human perfection, and acted accordingly. I have seen this weak, sophisticated being neglect all the duties of life, yet recline with self-complacency on a sofa, and boast of her want of appetite as a proof of delicacy that extended to, or, perhaps, arose from, her exquisite sensibility; for it is difficult to render intelligible such ridiculous jargon. Yet, at the moment, I have seen her insult a worthy old gentlewoman, whom unexpected misfortunes had made dependent on her ostentatious bounty, and who, in better days, had claims on her gratitude. Is it possible that a human creature should have become such a weak and depraved being, if, like the Sybarites, dissipated in luxury, everything like virtue had not been worn away, or never impressed by precept, a poor substitute, it is true, for cultivation of mind, though it serves as a fence against vice?

Such a woman is not a more irrational monster than some of the Roman emperors, who were depraved by lawless power. Yet, since kings have been more under the restraint of law, and the curb, however weak, of honor, the records of history are not filled with such unnatural instances of folly and cruelty, nor does the despotism that kills virtue and genius in the bud, hover over Europe with that destructive blast which desolates Turkey, and renders the men, as well as the soil, unfruitful.

Women are everywhere in this deplorable state; for, in order to preserve their innocence, as ignorance is courteously termed, truth is hidden from them, and they are taught to assume an artificial character before their faculties have acquired any strength. Taught from their infancy, that beauty is woman's sceptre, the mind shapes itself to the body, and, roaming round its gilt cage, only seeks to adorn its prison. Men have various employments and pursuits which engage their attention, and give a character to the opening mind; but women, confined to one, and having their thoughts constantly directed to the most insignificant part of themselves, seldom extend their views beyond the triumph of the hour. But was their understanding once emancipated from the slavery to which the pride and sensuality of man and their short-sighted desire, like that of dominion in tyrants, of present sway, has subjected them, we should probably read of their weaknesses with surprise. I must be allowed to pursue the argument a little farther.

(To be Continued.)

WHAT THE PEOPLE SAY TO US.

PRICE OF "THE REVOLUTION."

WHEN you advanced the price of your paper to ten cents, I dropped it, perceiving that the women are no better than men, and no more fit to rule. It is avarice and extortion to charge twice what a paper is worth.

Your paper would sell readily at a fair price, but the community are good judges and will not be imposed upon. It was a woman that brought ruin on the race, and if she would rule and reign she must observe righteousness!

J. P. M.

A little arithmetic will show J. P. M. that our subscription price—two dollars a year—gives him "THE REVOLUTION" for 3 13-110 cents a copy. We have a "righteous" right to make our wholesale and retail prices, and our patrons the same right to choose which they will pay.

We fixed our subscription at two dollars per year, much below a "fair price," that we might place our paper within the reach of the *working people*—especially all women who earn their own

living. Therefore, J. P. M., send in your two dollars; and no longer rob yourself and your family of the best and cheapest paper in the country.

NEW YORK, June 17, 1868.

MISS ANTHONY: Can you not make the Democratic Convention understand (what is clear to all impartial observers) that, without Chase and a progressive platform, they have no possible chance, and will fizzle out in disgrace in the November election?

If they will adopt Chase and a platform more progressive or radical (including Woman Suffrage) than the republicans, they can win by beating the republicans with their own weapons. Nothing else can save them as a party.

Those things are as well known to you as to me; but I write to add to the documents you may have occasion to refer to, as evidence that republicans will vote a Chase and Woman ticket, and to say that I have lately travelled in several states, and conversed with many prominent republicans, and the sentiment is uniform that with Chase and the proper platform, thousands of republicans would vote anti-Grant, and that Chase would stand much the better chance; otherwise all agree that Grant will walk over the course with hardly opposition enough to make it lively. Truly,

R. P. TRALL, M.D.

EDUCATION AT ROCHESTER.

ROCHESTER, June, 1868.

DEAR MISS ANTHONY: Please find enclosed proceedings of our Board of Education; and allow me to call the attention of the readers of "THE REVOLUTION" to the unjust and contemptible conduct therein exhibited.

Male teachers have always been poorly enough paid; and every friend and well-wisher of our children must be only too glad that public opinion has taken hold of this vexed question, and demands that instructors of the masculine gender shall receive a living salary for their services. And now the query comes home very pertinently, what have women done—or what do they neglect to do—that they may not be paid equally with men? They are compelled to pass the same rigid examination; and it has been proven in numberless instances, that the inspection of a woman's mental acquirements is much more critical than the analysis of the same qualifications in a man; weakness and inability being, with not a few of the examining committee, only synonyms for womanhood. But now, even here in Rochester, it has been demonstrated that females are fully equal in intellectual capacity to the most talented

of the other sex; and the last report of our superintendent says that "the schools in this city under the charge of women are as well managed and instructed as those having men for their principals." So the trouble does not rise from incapacity. Men admit women's fitness, and yet they will not vote to pay them anything like the sum at last stingily eked out to the other sex. Lady principals now receive \$500, and gentlemen \$1,200; \$400 have been added to the salary of the male teachers during the time, that of the female teachers has been raised \$100. If Rochester would only take for an example our sister city of Philadelphia, the good work would be fairly inaugurated, where a Mrs. McMann has been given the charge of a boys' grammar school to receive the same salary (\$1,650) as the men engaged in similar institutions. Philadelphia should certainly feel very proud for having taken the lead in this matter.

It is amusing as well as provoking to note what kind of material the so-called Boards of Education are constructed from. As one of our very best Rochester teachers remarked the other day: "Think of boys with whom I have worked most faithfully for years to drum a few common sense ideas into their craniums, now being members of our Board of Education, and dictating just where I shall teach and just how much money I shall have for doing it; voting against my having charge of a senior school, even though they admit my capability, but so conscientious are they, that, never with their consent, shall a woman step out of her sphere; and those pretentious scions are perfectly aware of the precise position every female should occupy."

It strikes me that here is a subject worthy "THE REVOLUTION"; and it strikes me also very forcibly that it is about time for women, by the combination of numbers and pluck, to have a recognized voice in those affairs. Why are women not members of Boards of Education? Why are they never found among the examining committees? By what power do men step in and arrogate to themselves the sole right to decide all matters of education? It has been satisfactorily proven that they are superior neither in judgment or intelligence; and yet \$1,200 for male principals and \$500 for female.

You will see that Commissioner Watters moved, that as Miss Mulholland had for the last month acceptably

filled the position of principal of No. 5, therefore resolved—"That her compensation while holding such position be the same as that of the male principals." I am not personally acquainted with Com. Watters, but should judge from this motion that, unlike most of our Rochester select men, he is troubled with a soul, a conscience, which makes the desire to recompense teachers according to ability, irrepressible. How unfortunate for such a man to be compelled to keep company of this description; but I trust he will hold on, and strive earnestly to see what effect his influence and example may have over those unjust and conceited specimens of the genus homo.

Let it be everlastingly remembered that Commissioner Quin tabled the motion, and there it lies. Continued efforts of this kind should set the women of the whole country thinking and planning as to the best and wisest course to pursue. It seems to me that female suffrage is the shortest way out of this maelstrom of indignity and servitude. Miss Anthony, I believe that the down-trodden are commencing to turn over! They have squirmed for a long time, but dared make no effort to throw off the galling chains and rise from the tyrant's heel. Am I right, or am I wrong? That's what we at Rochester want to know right away.

MATER FAMILIAS.

WHAT SHALL THE WORKING MEN AND WOMEN DO?

BOSTON, June 11, 1868.

WHAT shall the working men and women do? Unite and organize; unite their capital, their hearts, heads and hands, save all the money they can, withdraw what they have saved from banks and savings-banks controlled by and for speculators, etc., and establish banks of their own, managed by and for the people, which shall pay fair rates of interest on all deposits for all the time, be kept open at such hours as will accommodate all, treat all fairly and kindly, divide the enormous profits of banking among the people, and loan money to be used by and for the people instead of speculators, etc.; that is, to co-operative associations, or to those who will use it to build good tenement houses for rent (to families with children) at fair rates; to furnish food, clothing, fuel, etc., at as near first cost as practicable; to establish manufacturing companies of all kinds, which shall pay fair wages (without regard to race, sex, or anything but quality and quantity of work), sell at fair prices, and as far as possible to the consumer, and divide the profits with the laborers; to form joint stock companies to carry on farming on a large scale, selling the produce directly to the consumers, and dividing the profits among all concerned; to buy cheap lands, divide them into small farms or house lots, and sell (or rent) them at fair prices to actual settlers, to build houses on them for sale or rent, if desired, thus building up settlements, villages or cities, in which all, instead of speculators merely, shall share in all the advantages and profits; to build (or buy) railroads to or through these lands, settlements, etc., for the profit and convenience of all concerned, which shall carry passengers and freight safely, cheaply and quickly, and do everything practicable to accommodate all; to buy and build steamships which shall bring laboring men and women safely and cheaply, quickly and comfortably (and carry the mails, too, cheaply and daily) from all parts of the world for their own good and for that of America, and for the good of those they leave behind, too; for by relieving those countries of their surplus population, those who remain can command higher wages, which will benefit us again by relieving us (laborers and manufacturers) from competition with paupers—banks which shall loan money for all these purposes, and to those (men and women) who wish to start a business or trade, to have shops of their own, to build houses or improve their farms, and who have little or no capital in money, but who have character, intelligence, and a good trade, with industrious habits, which should be worth to the man or woman (as it is to the nation) more than \$10,000 in gold, and ought to be considered the best security—banks which shall loan only to those who "do right by all," little to importers, and none to speculators, gamblers (including stock and gold gamblers), monopolists, abortionists, libertines, to those who in any way oppress the poor, or make, raise or sell (except for useful purposes, perhaps) liquors or tobacco, or anything poisonous or injurious.

Then, do business only with such banks; buy only of those who do business on right principles; give the preference always to home manufacture, co-operative associations, and those who deal fairly with all; avoid the "middlemen," as far as possible, and buy of the producer; you can do it; you have the power, the capital. All you have to do is to take all these kinds of business into your own hands. They are being done daily, not by or for the people, but by wealthy capitalists for

their own profit. And where do they get the money to carry on their operations against, oftentimes, the interests of the working men and women? In part from you yourselves through the banks and savings banks.

In one savings' bank in Boston there are about 9,000,000 on deposit, the most (which probably belongs to men, women and children who work for their daily bread. Three savings' banks here have nearly \$20,000,000. How much might be done with this amount if rightly used! But do those who own every dollar of it have any voice in the management of it, or a vote on the question of how it is to be used?

Who can tell us how much there is in all the banks, how much of it belongs to working men and women, and how much of it is used by speculators, etc., for their own selfish ends.

We do know that the great bulk of the real wealth of the nation is in the hands of working men and women. How, then, do the speculating classes have so much power?

Through your distrust of each other, by having their capital in such shape as to be easily moved and used over and over again, thus making every dollar do the work of many, by their knowing how to do it, and by using your capital in addition to their own. Money is the ammunition with which the war is carried on; it is the corn which sustains the contending forces; banks are the magazines or store-houses. You would not store your ammunition or plant your corn within the enemy's lines! Do not deposit your money, then, in banks controlled by capitalists and speculators, where it can be, as it often is, used against your interests, but place it where you can have the use of it and its increase.

Combine your capital, use your power, mobilize your forces as much as possible by means of joint-stock companies, and the time will soon come when the struggle between capital and labor shall be ended; when there shall be a perfect union between them—a union of the two in the same person, when every laborer shall be a capitalist, every capitalist a laborer, and every man, woman and child shall be both, and the time will hasten on when there shall be neither.

H. D.

COLUMBIA LAW COLLEGE.

CALEB CUSHING began his lecture at the commencement of the Columbia Law College with an apology to the ladies, who largely composed the audience, for the choice of his subject, which was *Jurisprudence*—saying that he presumed they were more interested in lawyers than in the law; offering this *pro* to his presumption, that the women of this age had made some strange and startling efforts to enlarge the field of action, but during his long career no woman had appealed to him for admission to the Bar.

He said there were, however, two women, distinguished in the profession. He believed one of them had procured good counsel, and the other had used a brief, executed by her brother-in-law, and both happened to be women of *action*.

His scholarly effort and research in the *dead* past, among *dead* men, and in a *dead* language to show the majesty of law, and to prove that the lawyer is not necessarily a dishonest man, was a telling note to his apology, suggesting the reason why a pretty large exceptional class of that profession are less distinguished for manly qualities and Christian virtue, than for shrewdness and cunning, and the ability to balance and check to popular favor, and public patronage.

Perhaps Mr. Cushing would have awarded less flattery to the young lawyers, to whom he so graciously tendered his mantle, could he have seen the invitations, scattered like autumn leaves, over the capital, bidding ladies with their *bouquets* to be present, lest the heroes of the occasion should fail in their graduating honors.

Whether they were to be entertained with classical disquisitions beyond their realm of thought, or not, what less could they do, than delegate a generous response to the invitations?

Altogether the exercises were impressive and interesting, and the speech of the Hon. Ira Harris, combining genial instruction and practical ethics, led us to contemplate the great Author of Law, to whom every true woman acknowledges allegiance as she hopes to be judged.

OBSERVER.

A SENSIBLE QUESTION.—The Boston *Radical*, reviewing a work on Finance, asks, "Whoever heard before of a nation paying sixteen million dollars a year to a set of banks for furnishing an irredeemable Currency, which any good bank note printer would furnish for a hundredth part of the amount?"

A BIOGRAPHICAL SKETCH.

ANNE ASCUE, A MARTYR TO TRUTH IN THE SIXTEENTH CENTURY.

ANNE, daughter of Sir William Ascue, was born at Kelsey, in Lincolnshire. In her early youth or womanhood, she must have remembered the rebellion in which her father was, perhaps unwillingly, implicated, and she must have lived surrounded by the passions which it had roused. She was married to a violent conservative, a gentleman named Kyme; but from some cause she was unable to follow in the track of her husband and father; she became a Protestant, and was disowned and disclaimed by them; and then we find that she was to be seen from time to time in the aisles of Lincoln Cathedral reading the Bible, with groups of priests, in twos and threes, approaching to reason with her, "yet going their way again without words spoken." In March, 1545, she was first arrested in London. She was examined before the Lord Mayor, and afterwards brought before the bishops of London. Bonner, who had a certain kind of coarse good-nature amidst his many faults, treated her with courtesy. The mayor had sent in a collection of idle exaggerated charges against her. Some of them she denied; some of them she passed over and avoided, and the bishop would not press upon her hardly. He said that he was sorry for her trouble. If her conscience was troubled, he trusted that she would be open with him, and no advantage should be taken of anything which she might say. When she declined to accept him for her confessor, he was ready to assist her to escape from her position. He drew up an orthodox formula on the real presence which he desired her to sign. She took a pen, and wrote at the foot of the paper, that she believed all manner of things contained in the faith of the Church; and although irritated by the palpable evasion, Bonner allowed it to pass. She was remanded to prison for a few days and then dismissed upon bail; and the bishop, with, perhaps, a kinder purpose than that which Fox attributes to him, of calumniating a Protestant saint, entered in his register, that Anne Ascue had appeared before him and had made an adequate profession of her belief.

But her name was written among those who were to serve Heaven in their deaths rather than their lives. The following summer she was again seized and brought before the Inquisitors, whose appetite had been sharpened by the escape of Latimer. The Gardiner and Wriothesley were now her judges. They required her to state explicitly her opinion on the eucharist; and she knew this time that they would either kill her or force her to deny her faith. "She would not sing the Lord's song in a strangeland," she said, and when Gardiner told her that she spoke in parables, she answered as another had answered, "If I tell you the truth, ye will not believe me." She was questioned for five weary hours, but nothing could be extracted from her; and the day after, attempts were made to shake her resolution by private persuasion. The brilliant worldly Paget, to whom confession of faith "were no things to die for," put out the eloquence which had foiled the diplomatists of Europe. His arguments fell off like arrows from enchanted armor. Lord Leisle and Lord Parr, who believed as she believed, tried to prevail on her to say as they said. "It was shame for them," she replied, "to counsel contrary to their knowledge." Gardiner told her she would be burnt, "God," she answered, "laughed his threatnings to scorn."

She was taken to Newgate, and, as if to ensure her sentence with her own hands, she wrote—"The bread is but a remembrance of His death, or a sacrament of thanksgiving for it." "Written by me, Anne Ascue, that neither wish death, nor yet fear his might, and as merry as one that is bound towards heaven." Her formal trial followed at the Guildhall, where she reasserted the same belief: "That which you call your God," she said, "is a piece of bread; for proof thereof, let it lie in a box three months, and it will be mouldy. I am persuaded it cannot be God."

The duty of a judge is to decide by the law, not by his conscience. If there had been a desire to acquit, the judges had no choice before them. After sentence of death had been passed upon her, she was taken back to prison, where she wrote a letter to the king, not asking for mercy, but firmly and nobly asserting that she was innocent of crime. She enclosed it under cover to Wriothesley. Whether the chancellor delivered it or kept it, the law was left to take its course. But the execution was delayed. The Anglo-Catholics had gained but half their object, and they required evidence from her, if possible, which would implicate higher offenders. The state of the king's health made the prospect of a long minority more near and more certain. Lord Audely and the Duke of Suffolk, who had held a middle place by the

side of the king, had died in the past year. The two parties in the government were more sharply divided, and more anxious to shake each other's credit. A strange incident was connected with Anne Ascue's imprisonment. She was found in possession of more comforts than the customs of Newgate supplied; when she was required to confess how she obtained them, it appeared that "her maid went abroad into the streets and made known to the 'prentices, and they by her did send in money." But this explanation, so touching in its simplicity, failed to satisfy her questioners. They suspected Hertford and Cranmer, and perhaps the queen; and could they prove their complicity, they had ensured their own victory and the ruin of their rivals. The condemned lady was taken from Newgate to the Tower, where the chancellor and the solicitor-general were waiting for her. She was asked if Lady Hertford, the Duchess of Suffolk, or Lady Fitzwilliam belonged to her sect. She refused to say. They told her that they knew she had been maintained by certain members of the council, and they must have their names. She was still silent. "Then," she says (and this is no late legend or lying tradition, but a dreadful truth related at first hand, from the pen of the sufferer herself), "they did put me on the rack because I confessed no ladies or gentlemen to be of my opinion, and thereupon, they kept me a long time; and because I lay still and did not cry, my Lord Chancellor, and Master Rich took pains to rack me with their own hands till I was nigh dead." Sir Anthony Kuyvet, the lieutenant of the tower, lifted her off in his arms. She swooned, and was laid on the floor; and when she recovered, the chancellor remained two hours longer, laboring to persuade her to recant. But, as she said, she thanked God she had strength left to persevere; she preferred to die, and to death they left her.

On the 16th of July she was carried out with her three companions to the scene of so many horrors, and chained to a stake. Four members of the council, brought thither, it is to be said, by duty, not by curiosity or vindictiveness, took their places on a raised bench in front of St. Bartholomew's Church, and when all preparations were completed, Shaxton, once the most troublesome of the Protestants, now, in the recoil of cowardice degenerated into a persecutor, preached a sermon. The sufferers listened calmly, and when the preacher ceased, Wriothesley sent them their pardons on condition of recantation. But neither Anne nor her companions would look at them. They merely said they were not come thither to deny their Lord and Master. The mayor rose, and exclaimed, "Fiat Justitia," and the pile was lighted.—*Froude's History of England*.

THE DAILY CITY PRESS.

Sun, July 2, 1868.

"THE REVOLUTION" for this week is full of suggestive and entertaining, if not instructive, reading matter. Whether or not women ought to vote, it is very clear that those of the sex who are associated under the leadership of Mrs. Stanton and Miss Anthony can write in the most saucy and piquant fashion, and, moreover, know how to disarm by their wit and good humor the most ill-natured of their adversaries.

Tribune, July 2, 1868.

"THE REVOLUTION" of this week o'erflow with milk for Tammany babes.

It is rumored that Mrs. Elizabeth Cady Stanton is to be appointed a deacon in Henry Ward Beecher's church.

WOMAN'S SUFFRAGE.—It is said that strong ground will be taken against the admission of Miss Susan B. Anthony as a delegate at large to represent the interests of American women in the Convention; but as that lady's ticket is already "impeticoosed," and as she has a will of her own, and a number of brawny friends who will not see her deprived of her rights as a publisher, a woman, and an American citizen, it may be inferred that Miss Anthony will take seat in due form, and will make herself heard when her turn comes.

World, July 2, 1868.

The ladies of the spirited Woman's Rights weekly, called "THE REVOLUTION," with Miss Susan B. Anthony at their head, are setting their caps for the democratic party. Availing themselves of the privilege conferred on their charming sex by leap-year, they are making the first advances if not a downright "proposal." Miss Anthony greets the National Convention by hanging out a fresh new sign in flaming red, brighter than the blushes of Aurora, and all the way up three flights of stairs to her office, visitors will encounter red signs to the right of them, red signs to the left of them, like the cannon at Balaklava. A conservative stranger needs all the courage

of the immortal Light Brigade to run the gauntlet of the blazing word "REVOLUTION" staring at him on so many sides. Miss Anthony has taken uncommon pains to make her paper this week captivating and irresistible, as will be seen by the advertisement she has inserted in this morning's *World* for the benefit of members of the Convention. But if she were a confiding miss of "sweet sixteen," instead of the "strong-minded woman" that she is, and the blushes of all those brilliant signs were transfused into her own lovely cheeks, we suspect (such is the infirmity or the perversity of "those odious men") that she would make more conquests than she can reasonably expect to do with the intellectual blaze and brilliancy of this week's "REVOLUTION"—splendid new signs and all. We fear the time is rather distant when gallant young democrats will not surrender to soft eyes and modest feminine ways sooner than to a good piece of argumentation in a female mouth. Miss Anthony will be the author of a "Revolution" indeed, if she succeeds in persuading the well-dressed beaux to prefer wives to whom they would go to school. The members of the Convention are more mature, though we doubt if they are much more sensible. But Miss Anthony is not of a temper to be discouraged by small obstacles, and we applaud the spirit with which she attempts to "make hay while the sun shines."

World, June 30th, 1868.

Miss Anthony, in virtue of her position as delegate to the Fourth of July Convention, will essay to forecast the democratic platform in Wednesday's "REVOLUTION."

Times, June 3d, 1868.

Miss Susan B. Anthony sends us a report that the democrats talk seriously of putting a plank in their platform, to give suffrage to the educated women of the country worth \$250—"thus exalting their mothers, wives and daughters to an even platform with the black men of New York;" and she thinks that if they should do this, they would "prove themselves more magnanimous than Horace Greeley in the Constitutional Convention, with all his boasted talk." We can only say that up to this time we have heard no such report from any other quarter; but we believe that if the sky falls, there will be a chance of catching sky-larks.

World, July 1st, 1868.

The "Woman's Suffrage Association of America" have spoken. At least its Central Committee have spoken, to wit, Mrs. Elizabeth Cady Stanton, Mrs. Horace Greeley, Miss Susan B. Anthony, and Mrs. Abbey Hopper Gibbons. With a kindness which will be appreciated at its proper value, they propose to anticipate and obviate the labors of the National Democratic Convention by preparing a platform for the party in advance. To this platform we elsewhere give the benefit of our circulation. The document will not be amenable to censure for any lack of explicitness or novelty, and will doubtless receive all the attention to which its intrinsic merits entitle it, and which its exceptional comprehensiveness will challenge. *Place aux dames!*

New York Herald, July 1st, 1868.

THE WOMEN'S RIGHTS WOMEN AND THE DEMOCRATIC CONVENTION.—The Central Committee of the Women's Suffrage Association of America, consisting of Mrs. Horace Greeley, Mrs. Elizabeth Cady Stanton, Mrs. Abbey Hopper Gibbons and Miss Susan B. Anthony, have prepared a women's rights platform for the coming National Democratic Convention. This association was given the cold shoulder and completely ignored by the radicals at Chicago, and the democrats have therefore a splendid opportunity to take the wind out of the republican sails on "womanhood suffrage" against "manhood suffrage," and for white women especially, as better qualified for an intelligent exercise of the suffrage than the thousands of black men just rescued from the ignorance of negro slavery. The Democratic Convention can turn the radical party out of doors upon this issue alone if only bold enough to take strong ground upon it in favor of at least the same political rights to white women that Congress has given to Southern niggers.

Evening Post, July 2, 1868.

"THE REVOLUTION" of this week announces to its readers that the Plymouth Church contemplates the appointment of deaconesses, and that several ladies of that church have declared themselves ready to accept the office. The leading editorial article modestly proposes to the National Democratic Convention the adoption of a platform containing such provisions as suffrage for woman, the determination of controversies between the general and state governments by conventions of the states, taxation for purposes of revenue, payment of the five-twenties with legal-tender notes, funded bills in 3 per cent. bonds, greenbacks instead of gold for national currency, reduction of the army and navy, repeal of the

income tax, and taxing all fixed property except the 3 per cent. bonds. It is possible that the Convention will incorporate one or two of these provisions in its platform—no more.

The pages of "THE REVOLUTION" are made up principally of original essays on politics, etc. Mrs. Mary Wollstonecraft's celebrated work on "The Rights of Women," now out of print, is in course of republication. In its peculiar sphere "THE REVOLUTION" is a spirited and racy public journal, but we cannot subscribe to its crude notions of finance.

Evening Telegram, July 2, 1868.

THE WOMAN'S PLATFORM.—The Woman's Suffrage Association present to the Tammany Hall Fourth of July Democratic National Convention a platform of principles which contains some good sound planks and proves at all events that an educated white woman is more fit to be intrusted with the ballot than is the brutalized and ignorant negro who has been invested with political power by the radicals of Congress. The platform is the work of Elizabeth Cady Stanton, Susan B. Anthony, Abby Hopper Gibbons and Mrs. Horace Greeley, and the red men of the wigwam and their associates might do worse than endorse and adopt it entire. Besides, this declaration of principles on the part of the strong-minded females opens up a new feature in the campaign and may get rid of a serious difficulty. Why should not the Democratic Convention take the cow by the horns, nominate Elizabeth Cady Stanton or Susan B. Anthony as their candidate for the Vice-Presidency, and thus strike out at once in a bold revolutionary policy that would entirely overshadow the radicals and their niggers' rights and sweep the country from Maine to California? We invite the attention of Belmont and the National Committee to the suggestion. Chase and Stanton would be a wonderfully strong ticket and a remarkable association of name, and so, for that matter, would be Chase and Anthony. Besides, it might really bring about a great reform in the character of the Senate to be presided over by a female. There would be fewer disgraceful scenes in that body, and even Chandler, Nye and poor maudlin Yates would feel the influence of woman's presence, and learn to behave themselves decently.

Evening Express, July 2, 1868.

"THE REVOLUTION" AND "THE WOMAN."—The women—naturally enough malcontent when the inferior race of negroes is given the ballot; when Coolies are promised the ballot, and even Indians cannot be refused equal and universal suffrage as "men and brethren"—insist now, more and more, upon women being taken into the Radical party. The democracy acknowledge their right to equality with negroes and Coolies and Comanches—not much of an acknowledgment, by the way, but something in the way of progress, and far ahead of the Radicals. The last number of "THE REVOLUTION"—under the auspices of Mrs. Stanton and Miss Anthony—is irresistible in argument against the Negro Suffrage Radicals, who will not give them equal rights with negroes.

FROM AN IRISH CORRESPONDENT.

DUBLIN, June 13th, 1868.

Editors of the Revolution:

I SHOULD have written before now, but unforeseen circumstances prevented me from doing so. In the meantime, I have received three copies of your truly valuable journal. The last one came this morning. Need I inform you that your cause is advocated in these kingdoms by hundreds of men. On the platform and in the British Parliament, it has taken deep root in England. Your cause is so just and so fair that ultimately it must succeed. It would be needless for me to express words in favor of your paper, as it speaks for itself. There never was a paper better conducted, or deserved more of public patronage. It would be impossible for me, in common with others, to do it justice, by merely giving expression to our feelings. It stands on its own merits, and therefore deserves success. In conformity with those views, I purpose to canvass orders in your favor, and become sole agent in Ireland for the sale of so valuable a journal, should it meet with your approbation. I shall let you know when I am ready. Many people here are anxious that I become agent.

Mr. Train is working wonders in this country. He has brought the British lion to his senses, and will soon make him lame, by submitting to the American eagle. He has accomplished his mission, and you may expect his return before long. He has won the affection and sympathy of six millions of our countrymen on this side of the Atlantic, and let the Irish in America do their duty and elect Mr. Train as President. Woman's Rights in England is all but an accomplished fact. You will

have startling news from Europe soon. War is inevitable. A great lull at present. Will post you in current events.

With kind regards and best wishes for your success in so laudable an undertaking, believe me, dear editor of the American "REVOLUTION," yours sincerely,

F. T. B.

AMSTERDAM, June 28.

DEAR "REVOLUTION": When I left New York, I promised to keep you advised concerning my progress. Each day has brought its own occupations, and this is the first leisure I have had to give you.

I found your selection of Johnstown, as my first stopping-place, a good one, for I met there many old friends. The arrangements for the meeting had been made, previous to my arrival, by the "Woman's Suffrage Association," and I found a goodly number assembled at "Kennedy Hall" to listen to my lecture.

I can hardly express to you the sensations that thrilled through me during the few moments I sat in the desk, before rising to speak. There before me I saw many, who years ago had been schoolmates, and whom I had not met for nearly twenty years; young men, now staid fathers of families; young girls, transformed into comely matrons. And these with their presence, brought memories of bright young heads lying low beneath the sword on the hillside; happy hearts forever stilled to the pulsations of this lower life.

It seemed to me for a moment, as if some other place would have been better adapted for my first appearance as a public speaker—but the event proved your wisdom in the choice you made. Perhaps kindly memories of me in girlhood's days, made my audience forbearing and uncritical—but they were most kindly attentive, and at the close of the meeting, greeted me with warmest friendship.

I found in the course of my stay, many who warmly vindicate our right to the franchise. In Mrs. Stanton's native town, this should indeed be so. I met with several among the young girls who are growing up with such noble ideas of woman's duties and responsibilities, that I am filled with great hope for the future, not only for themselves, but for the homes they will help to make, the society they will influence, the effect they will have on the destiny of the world. I wish every village in the Union could boast of a dozen such young women as my hostess' gentle daughters, and the two dear girls whom, having never before seen, I yet felt a loving interest in for their angel mother's sake. We want such earnest souls to carry on our work—to counterbalance the frivolity and fashionable idiotism of our cities.

Very few men with whom I talked were opposed to suffrage, while most of them favored it. The only persons I found opposed to it were women—and they opposed on the usual ground, that they "had all the rights they wanted." Happy in the dear walls of the home, they looked not out of the windows at the poor sad hearts who starve for want of the crumbs that fall from their tables.

Strange, that our "good things" should make us forgetful of those who have only "evil things!"

One lady I met, objected to the paper, because it handled questions of public morals so hardily. It was not modest nor fit for women to speak so broadly and plainly of such evils—and she did not like to take the paper, lest her young lady daughter should be shocked by your daring exposure of wickedness. How glad I was to see

the womanly color mount up the cheeks of the dear girl who accompanied her that morning, while she defended our right to open to the light of day every dark and malarious place—our right and duty to clean and sift and scour, till no iniquity should remain hidden. A brave little champion of the pure and good and true is that young friend of mine.

Among other places, I went to the "Hall," the homestead of a branch of the Wells family, and built by Sir William Johnston. Here, in this monument of the old "Revolution," I obtained my first subscription to the new "Revolution."

My next appointment to speak was at Gloversville. The arrangement was first made for Thursday evening, but finding other affairs going on in town which would interfere with my having a good audience, it was postponed till the following week. The democratic paper is published on Friday. Its editor, loth to lose a bit of news, and glad to have a bit at the "sect," alluded to the lecture as having taken place, and suggested the propriety of the lecturer remaining at home and taking care of her "little responsibilities." One would think that in so small a town as Gloversville, the editor of a paper would know better than to criticise a lecture which had not been given, or to suggest attention to duties which had no existence.

The lecture was given, however, on the following Monday to a full house. Some friends kindly obtained the use of the Congregational church lecture-room. I have since spoken in Perth, Broadalbin, Galway and Amsterdam, and must express my pleasure at the manner in which the subject I advocate has been received.

Clergymen readily give notice of my lectures, and their churches are obtained without difficulty. In all save one instance, the pastors have been present at the meeting, and on one occasion the minister was so kind as to open the meeting with prayer. I mention these things as evidences of the change that has taken place within a few years, in public opinion. The time has not long gone past when a woman would hardly be allowed to advocate this cause in any public hall; and here, during the short time I have been out, I have spoken in two United Presbyterian churches, one Presbyterian, and one Congregational.

In Gloversville, I visited several of the factories, and had some interesting conversations with the operatives. The women working in them make what is called "good wages for women," but earn far less for the same amount of labor than men do. I was much interested in one shop in seeing the sewing-machines with which the gloves are made, worked by a caloric engine. This relieves the operators of much heavy labor, a mere touch of the foot starting the machine and regulating its motion.

I was told that the operatives who run the sewing-machines, without help of "power," soon wear out, the ten hours daily labor being too exhausting.

Gloversville, with its fine factories, its substantial dwellings and busy shops, is a thrifty-looking place, and speaks eloquently of "CAPITAL AND LABOR." The capitalist grows richer and richer. The laborers toil year after year, their wages only just supporting them; and as they are removed by death or disability, their places are filled by others whose labor again only keeps them above want, but adds to the overflowing coffers of the employers.

I visited one lady in the country the other day who was working at gloves to eke out a

scanty income. The gloves as she received them from the shop were bound, and the ornamental stitching was on the backs. What remained to do was to put in the gussets and welts, stitch up the fingers, and turn them; for this she received four cents a pair!

I met at one of our meetings the other evening a very intelligent Scotch lady who desired an introduction to me at the close of the lecture. She wrung my hand in her hearty Scotch fashion, and assured me of her earnest sympathy in all that I said. She was one of the thousands who signed the late petition to the Parliament, and told me that her pastor, the Rev. Dr. Rankin (of Glasgow, I think), was deeply interested, and heartily working in the cause.

Hoping for the prosperity and success of the cause for which we are working, I am yours heartily,
HANNAH MAC L. SHEPARD.

USURY.

Editors of the Revolution:

WHEN people for centuries on centuries have submitted to a hoary system of oppression, they usually take it for granted that it is all right, and suffer on, without even inquiring if it is so. Thus, every man who borrows money expects to pay interest. He never inquires whether it is right or wrong; but pays it, as he pays the principal. In fact, the custom is so universal, and has remained so long unquestioned in all countries, that he thinks it is right. In the Mosaic law, God (it is said) prohibited the Jews from taking usury of their brethren; but moral philosophers and writers on political economy, told us it was a law peculiarly adapted to an agricultural community, and can impose no obligation on commercial nations; as if farmers were under moral obligation to lend money to each other without interest, while merchants may fleece them and skin each other, "by the grace of God."

I never yet saw a good, consistent argument in favor of usury. The two following propositions are indisputably true:

First, Every man is entitled to the full proceeds of his own industry and skill; and

Secondly, Every man is under moral obligation to assist another gratuitously, when he can do so without cost or inconvenience to himself.

These two postulates, which are so manifestly true that no man will seriously deny them, knock the whole system of usury, as the politicians say, "higher than a kite." Money is simply an instrument used to facilitate certain operations in trade, called exchanges. It is as much a tool to work with, as is a balance for weighing, or a wagon for transportation.

Suppose A has a wagon, and has no use for it to-day. If B needs it, and it were possible to use it without friction or in any way impairing its value, then, according to my second postulate, A is under obligation to lend it without remuneration; because he suffers no inconvenience or loss by its absence. Every day's use of the wagon, however, impairs its value; but if A lend a hundred dollars in money to B, the money suffers no loss by using it; and if B returns it at the time stipulated, A is as well off as he would be if the money had remained in his own safe. Why then, should B pay interest for the use of it? It will be said, "B made a good thing of it, and cleared twenty dollars by using the money, and A ought to have a part of it." How so? The labor and skill that cleared the twenty dollars were B's, and, according to our first postulate, B is entitled to their full proceeds. Consequently, A can have no moral right to any part of it. He simply lent B a tool to work with. When he parted with the money, he had no further care about the use of it than he would have if B had borrowed the money of another. Or, it may be said, as it has been, that paying interest is simply "a commercial transaction, and no man can be under moral obligation to make any trade whatever." This attempt to divorce morality from trade is worthy the genius of a political economist. It is false in fact and wicked in principle. There are thousands of instances where men are under strong obligation to make a trade; as selling food to the hungry, or clothing to the naked. According to my second proposition, a man should make a trade at any time when he can do so to the benefit of another without injury to himself.

This whole system of usury is only a devilish device

to make "the toil of one man and the fruits of it the property of another." Let bondholders "stand from under."
S. F.

HON. SIDNEY CLARKE AND THE OSAGE SWINDLE.

WASHINGTON, June 26, 1868.

Editor of the Revolution:

My attention has just been called to an article relating to the Indian Land Treaties in Kansas, in "THE REVOLUTION" of the 25th inst., in which my position is very gravely misrepresented.

I agree heartily with your strictures relative to those Indian Land Treaties, and as to their dangerous and dishonest character. But you wholly mistake my position as representative from Kansas.

I have not been in any way a party to these transactions. The House of Representatives is not a part of the treaty-making power. That consists of the Chief Executive and the Senate. Not one of these so-called treaties has in any formal way come before the body of which I am a member. I have resisted with all the influence I possess their ratification, and have persistently demanded that the land be opened for settlement at ONE DOLLAR TWENTY-FIVE CENTS (\$1.25) per acre.

Recently I succeeded in producing an investigation into the Osage Treaty fraud, and herewith enclose you copies of the report I made and debate thereon, as also a copy of a remonstrance which I have presented to the Senate in behalf of my constituents. By a glance at these you will see that my position is in no way such as you stated it. Let the blame fall where it belongs—upon the President who authorizes, and the senators who ratify such corrupt bargains.

I agree fully with the advice you give to the settlers as to the illegality of these pretended treaties, and as to the duty of testing their legality. Do me the justice to publish this.

Very respectfully, your obedient servant,

SIDNEY CLARKE.

LETTRE AUX DEPUTES PAR M^{lle} OLYMPE AUDOUD.

TRANSLATED FOR "THE REVOLUTION" BY ELIZABETH SMITH MILLER.

WE welcome to our shores Madame Olympe Audoud Countess de la Mortiere!

In common hospitality we receive gladly all who cross the ocean to see us; but when a woman comes to America, with the whole soul alive to the devotion of her sex, with earnest desire to know what progress we are making in this glorious work, we receive her with open arms.

Madame Audoud has spent much time in Turkey and Egypt, has written many books, and for four years edited a paper. Among her warm, personal friends are the great men of Europe—Victor Hugo, Jules Favre, Laboulaye, Dumas.

Her "Guerre Aux Hommes"—war against man—written in retaliation of the ridicule and invective heaped on woman, is sprightly and interesting, and contains much truth. We cannot say that such warfare is quite to our taste. Too much can, in truth, be said against both men and women, for in the degradation of woman both sexes have suffered. Man cannot degrade without becoming degraded. So let us help each other to rise.

Madame Audoud's letter to the Chamber of Deputies is fearless, clear and true. It cannot fail to interest all our readers.

LETTER TO THE CHAMBER OF DEPUTIES, BY OLYMPE AUDOUD.

"As ancient customs have been destroyed by a social revolution, there must be a reconstruction on new principles before freedom can be possible."—*Idees Napoleoniennes*, p. 38.

THE RIGHTS OF WOMAN—THE SITUATION IN WHICH FRENCH LEGISLATION PLACES HER.

Gentlemen of the Chamber of Deputies:

You have presented numerous amendments relative to the new law on the press; but I observe with astonishment that not a single one of your number has thought of offering an amendment that shall clearly make good the situation of woman in connection with the press; and yet, without counting some thirty purely literary sheets, conducted by women, there are in Paris five important political journals of which women are the proprietors.

I know, indeed, that you represent man only; as we

man, whatever may be her intelligence or position, is deemed by law *incapable*; and were she, as Madame Barnabot, of Marseilles, proprietor and director of manufactories, which are worth many millions, where some hundreds of workmen are daily employed, she would none the less be thought to possess too little discernment to have part in the choice of a deputy.

But, gentlemen, if you would sometimes remember that it is to this pariah of the law you owe your life, that this displaced being in society, called *woman*, is to you synonymous with mother, daughter and sister, although we cannot give you our vote, you would concern yourselves a little more in our interests, so gravely compromised by the position in which we are placed.

I will cite some passages of law in support of my assertions, limiting myself this time to the press. The 1st article of the organic decree of February 17, 1852, and the 9th article on publishing, adopted by the commission and by the counsel of state for the new law on the press, both affirm that no woman can write in a paper or in a written periodical but under pain of seeing herself condemned, or (on her failing) the responsible editor, to a fine of from one to five thousand francs!!! Although you voted the first of these laws, and are, without doubt, ready to vote the second, I do not fear your accusing me of exaggeration, therefore I hasten to add a personal fact.

I edited a paper for four years—from 1860 to 1864. It was not political. I was summoned seventeen times to the Minister of the Interior, and seventeen times was my paper on the eve of being suppressed. Why? Because I said the news of the day was the taking of Mexico, they accused me of talking politics. When I considered the cultivation of potatoes, they reproached me with meddling in political economy. At length, when I spoke of woman, they said I had fallen into social economy! If for three lines in manuscript a man may be hung, it is certain for three published lines a paper may be attacked and finally suppressed, its chief editor condemned to a fine of five thousand francs, and to one or two months' imprisonment.

This sword of Damocles suspended over the press lacks charm, particularly when one runs the risk of being ruined, and is, like woman, without the power of self-defence.

The Imperial letter of the 19th January seemed to promise a new horizon. Every one felt himself free to establish a political journal—I mean every intelligent being of both sexes; and, strong in this belief, I returned to the press in establishing the *Cosmopolitan Review*. This Review was obliged to remain free from politics, but after some numbers I perceived the dangers that I risked. The distinction between what is and what is not politics is so subtle, the demarcation so faintly defined between what one is allowed to write of in literature, music and science, and that which is forbidden by law, that one without suspecting it may cross the prescribed limits, even in speaking of trifles; for, who knows if in calling the admiration or contempt of the public to the cold Bismark, one might not find himself accused of meddling with politics, and consequently condemned to fine, and his paper to suppression?

This danger has naturally alarmed me; and as on the other side I saw, gentlemen of the Chambers, that you were not eager to allow us to profit by the liberties promised in the Imperial letter, I wrote to his Excellency, the Minister of the Interior, to beg him to authorize me to give security for the protection of my paper.

See what the Minister of the Interior has judged right to reply to me:

"MADAME: You have done me the honor of writing to demand from me authority to establish a political sheet under the title of *Cosmopolitan Review*.

"The 1st article of the organic decree of February 17, 1852, formally stipulates that previous authority cannot be accorded but to a Frenchman enjoying his civil and political rights.

"I regret my inability to accede to your request.

"Accept, etc., etc.

"The Minister of the Interior,

"LAVALETTE.

"Paris, June 22, 1867."

This 1st article of the organic decree stipulates then, formally, that the French *woman* enjoys neither her civil nor political rights, since Monsieur, the Minister, has based his refusal on this ground.

Let us pass now to the 9th article of the law, presented by the commission and approved by the counsel of state. This article says: "The publication of a paper or written periodical of an article signed by a person deprived of her civil and political rights is punished with a fine of from one to five thousand francs!" Draw a conclusion from this, gentlemen of the Chambers!

A woman in France, in the year of our Lord 1867, cannot, then, sign an article in a paper or in a written periodical without seeing herself condemned to a fine of from one to five thousand francs! What will the millions of strangers who come from all parts of the globe to render homage to our high state of civilization say to this?

Let us hope at least that the 9th article of the law, which you have fully and maturely elaborated, will not have a retroactive effect, for in such case, as I have signed since 1860 more than two hundred articles in papers, and in written periodicals of all sorts, I should find myself liable, at the lowest estimate, to a fine of 200,000 francs, and at the highest, 1,000,000 francs. Certainly, this would be paying dearly for giving form to thought!

If one may sometimes reproach the law with seeking to conceal that its articles are harassing and humiliating to woman, the two articles above cited have at least the merit of frankness.

Inasmuch as other articles of another new law will not come to repeal these, inasmuch as a woman cannot have like man, the right to express her thought at her own risk and peril, her having a position in the press is literally impossible; deprived of every liberal career even at a time when she sees so few others open before her, woman must renounce a right which it is nevertheless impossible to question—the right to create resources by intelligent labor.

Is that what you desire?

No, a thousand times, no, gentlemen of the Chambers! and I appeal to your loyalty to convince you that your position is not worthy the country you represent. Have the courage, then, to demand for France a higher regulation, in harmony with ideas of the age—one that may respond to this great principle of equality which you have inscribed on your laws.

Follow in this the example which Young America has given you, and be persuaded that we shall know how to bear the weight of our promotion quite as worthily as our sisters of the United States.

Do not forget, also, that there is found in Old Albion an eminent orator to defend our rights; and that even in Russia, a country which many of us believe is still barbarian, woman is so far respected that she can dispose freely of her fortune, her husband having no right to oppose her.

The French law almost always likens woman to a minor; but see where it lacks logic. Is it a question of privilege or liberty? It says to her, you are *incapable*, you are a minor; but if it is a question of crime, it condemns and punishes her as if she had the rights and responsibilities of a male adult.

In a country where the constitutional liberties of which we are so proud have not yet penetrated, the custom is otherwise. In Turkey the law regards woman as a minor, but always treats her as such; it protects her as a guardian, and when it punishes her it is with the same indulgence which is often used in our tribunals in judging a man who does not enjoy full mental vigor. This law is, I admit, humiliating to woman, but it is certainly logical, for if a woman endures the trials of minority she is entitled to its benefits also. But we French women have the trials and humiliation without any gain.

In demanding for the French woman the enjoyment of her rights, what can you fear? That she may become eligible to office? that she may be elected?

What harm could that bring to the greatness of France, to the security of the country?

You fear, perhaps, gentlemen of the Deputies, that your dignity and that of the Chambers might be compromised if women should come to sit by your sides? No, it is not so; for they might be your mothers or your daughters, two beings who to every man are most worthy of esteem and respect. Do you fear that with the feminine element the Chamber would lose its earnestness and gravity?

But, if I have a good memory, you spoke last year of crinolines. You made some spiritual allusions to the Benoiton family, indeed, even to the famous rapper—three grave questions, perhaps, but which have nothing in common with the discussion of the *Budget*, with peace or war, and yet your body consisted of men only!

Do you fear, perhaps, from the bad reputation we have of not knowing how to listen, interruptions would become more frequent? It seems to me that certain ones among you, even now, indulge quite freely in this way; to such an extent, indeed, as to lead the honorable president to quote recently to a notorious interrupter this memorable phrase: "Begin by locking your speech." Another question. What could government fear in giving to woman the right to discuss political and social economy in the papers? Does it fear that women

are not capable of the wisdom and moderation of M. Emile de Girardin?

Does it fear that our articles would be less droll than those of M. Ernest Dreolle? Does it fear from the example of the *Siecle* we would not sufficiently respect the sacred bases of society, of order and religion? or that, in imitation of the good old *Gazette de France*, we would not seek to show that an inundation, a shower of locusts, and the ravages of cholera are so many scourges sent by God to punish us for the abandonment of certain beliefs? Does it fear that our excess of enthusiasm might offend its proteges, or that our coldness might paralyze its good intentions?

The government has for a long time had experience of the way in which men understand and fulfill the sacred duties of the press—how they acquit themselves in their noble mission to enlighten and guide public opinion. It is able to decide as to the worth of the patriotism of some and the disinterestedness of others. It knows, also, how far to rely on certain recompenses and subsidies. It is, therefore, on this account, without doubt, that it wishes to leave to men the exclusive right to deal with the most sacred interests of the country, fearing that women would not know how to reach those heights, which are nevertheless so accessible.

Should government grant us, then, the liberty to concern ourselves with politics, this boldness on its part would not be a very great imprudence, for if we are not on a level with our coadjutors, if there are more unsound heads among us than among them; if we find ourselves, perchance, less zealous or less unskillfully devoted; if in a word, we should say white when we ought to say black, the government would always have the means of silencing us, the right of imposing on us a fine of 5,000 francs, with some months' imprisonment to boot, without speaking of suppression, which is the *ultima ratio* of the administration.

Our conclusion, as is evident, is not based on an exception in our favor. Common right, equality before the law, with all its consequences, nothing more, but also nothing less. Anything is preferable to a systematic exclusion, as wounding as it is humiliating to our sex.

OLYMPHE AUDOUARD.

Paris, June 19, 1867.

LITERARY.

THE HERALD OF HEALTH.—The July number has excellent articles on Education of Girls; Art of Using the Body; Sentimental Marriage; Work for Women; Indigestion and its Remedies; The Deaf and Dumb, and many others. Training the Child, by Mrs. E. Oakes Smith, is rich in valuable suggestion, like the following:

"As is the ruler, so are the people; as are the people, so are the mothers who have reared them; for woman was designed to be the great moral, spiritual centre; and, therefore, men have a right to look to her even more than to themselves for the right training of the child. If all the intellect in the world were freely used, I do not think there would be a superabundance. If men were more thoughtful than they are, and women were freely admitted to share in all subjects pertaining to legislation, in order to help on ideas, I do not think the world would be any too wise; while at present the race is stultified in order to keep one sex within the sphere of action which the other conceives to be appropriate for her, as if she were not the best judge of where she belongs and what she is best able to do." New York: Miller, Wood & Co., 15 Light street.

LADIES' REPOSITORY.—Religious and Literary.—A Universalist Magazine, and well worthy the patronage of the denomination. The July number is particularly valuable. Boston, Universalist Publishing House, 37 Cornhill.

THE ATLANTIC MONTHLY.—Excellent reading of its kind; perhaps none better. But the country needs help; solid, practical, stern truth. In some harbors a craft is kept afloat, able by its construction to be placed on each side of a ship, and to lift it over a bar or shoal and place it alongside the pier. Our country needs just such an appliance in its literature and religion. The *Atlantic* has one article on "The Great Erie Railroad Imbroglio," worth the price of the year's subscription. Would that many more of its pages were as well stored. True enough the article says: "We may safely affirm, that neither in the ascendancy of Mr. Drew, nor of the Vanderbilt clique, is any health possible. What the Erie Road needs is Revolution." Boston: Ticknor & Fields. New York: 63 Bleeker street.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY,
SUSAN B. ANTHONY, Proprietor.

NEW YORK, JULY 9, 1868.

SENATORIAL SWINDLING.

ETERNAL vigilance is no more the price of liberty than of property and life. Government was once thought to be the protector, not the plunderer, of the people. Now, the people need to pray without ceasing to be protected from their protectors.

A week or two since we had occasion to call attention to some wholesale swindling of the people by their Congress, in the sale of government lands in Kansas. During the year 1867 the Indian Bureau sold a million and a half of acres of these lands (the Cherokee) at prices varying from a dollar ten to a dollar twenty-five cents, to a few single individuals—Senator Pomeroy, as was said, purchasing a hundred and thirty-four thousand acres, a personal friend of his a much larger amount, and Mr. L. L. Smith, President of the Missouri Railroad Company, a little less than a hundred thousand acres. Were these transactions strictly legal and strictly moral, in the low estimate of worldly morality, still the tendency of all such monopoly is ever fatal to national growth and prosperity, and should be resisted like piracy on the seas as against the pursuit of lawful commerce.

But these sales are wholly illegal and unconstitutional, as well as immoral; and this Senator Pomeroy must have known when he made the purchase as well as when in *secret session* of the Senate he voted to permit the sale. And what made the whole transaction more shameful and infamous in his particular case was, that the swindle was perpetrated on his own constituents in particular, as well as generally on the whole nation.

And now another similar scheme is pending, with every prospect of success, under what is called the Osage Treaty. The House of Representatives in Congress has unanimously passed a vote of protest against the ratification of that treaty, as "an outrage on the rights of the Indians," and as "unauthorized by the Constitution and laws of the United States." But, with another twenty-four million of dollars in prospect to be made out of it, what will the Senate care for any such cobweb barriers against ratification as these? Even the New York *Tribune* doubts if there be integrity enough in that body to save it.

The Chicago *Advance* has a brief history of the Osage Treaty and its antecedents, from which we condense a few particulars.

Forty years ago the government, it seems, owed the Cherokees \$800,000 in gold, for which it gave them by treaty, lands in the southwestern part of what is now Kansas. The Indians never occupied it; but it has been gradually settled by the whites, who have "squatted" on and improved it, in the expectation of finally buying it, under pre-emption right, at government price, with whatever improvements they should make. The first proposition to buy these lands was made about two years ago, in the interest of the South West Pacific

Railroad. Then Secretary Harlan, on the last day of his official term, before Mr. Browning assumed the office, sold the tract to the American Emigrant Company of Connecticut. The sale excited great indignation among the people of Kansas, and Attorney-General Stanbery decided it illegal. Finally, eight months ago, Secretary Browning sold the same tract for \$800,000, to James F. Joy. Thereupon, the Emigrant Company gave notice that they would contest the sale, as the title could only be taken from them. Then, as it is reported, *Mr. Joy and the Emigrant Company effected an alliance, offensive and defensive, by which they were to combine and procure, by such means as the Lobby does not scruple to employ, a ratification of the treaty from the Senate.*

Immediately West of these Cherokee neutral lands lies the tract known as the Ceded Lands. To the northern half of these, as well as to lands lying west of the counties named (the Osage Diminished Reserve and Trust Lands), the government obtained title by treaty, in trust for the Osages—the whole comprising an area of about 27 by 30 miles, usually estimated at 8,000,000 acres, but really comprising 8,722,000 acres.

And here enters another character, Mr. Wm. Sturges, a wealthy capitalist of Chicago. He having in some way achieved the ownership referred to, conceived the idea of uniting thereto the proprietorship of the Osage lands. A shrewd lawyer in Washington (whether ex-Assistant-Treasurer Chandler or not is not stated) drew up the treaty, and in some way secured the good will of the Indian Bureau, convinced, besides other Senators, the Chairman of the Committee on Public Lands, Senator Pomeroy, and the Chairman of the Committee on Indian Affairs, Senator Henderson, that all was right. Immediately instructions were issued to a Board of Commissioners to the Osage country to conclude a treaty. This was necessary, because the Indians stubbornly refused to sell the lands, and moreover would not send a deputation to Washington to treat with the "government!" The instructions specially provided that none but the Sturges Company should be the purchaser, and that not more than twenty-five cents per acre should be paid for the land! The Commission was well backed with presents for the Indians on the one hand, and a force of dragoons on the other. But neither availed, till, as the "Council" was scattering, two white men, it was alleged, were killed by the Indians. This event reopened the parley, and the Commissioners sternly assured the frightened Indians that if the treaty was not forthwith signed, the entire tribe should be made to expiate the murders. Thoroughly demoralized, the Indians strove for the precedence in affixing their mark to the unwelcome document. Such were a few of the "means" employed, which the House of Representatives declares to be an "outrage."

This treaty, if ratified by the Senate, will barter away, without any legal or constitutional authority, and in fearful violation of all moral right, almost one-sixth of the whole state of Kansas. Two-fifths of this immense tract, it is said, are of a beauty the most picturesque, and made up of the finest order of farming and grazing lands; while the remainder, although less valuable agriculturally, is incalculably rich in lead, copper and salt. It is as thickly settled as almost any portion of the state, and by a remarkably industrious, frugal and patriotic class of people, chiefly United States

soldiers. Populous towns are scattered here and there, and nowhere in the west is labor attended with surer or more liberal returns.

The treaty, as finally concluded, under pressure as above described, ceded the entire 8,732,000 acres for \$1,600,000, payable in thirty-two annual installments, with interest at five per cent. The settlers on the trust lands are, under it, to get themselves titles to 160 acres each, at \$1.25 per acre, payable to the company!

This is but a specimen of the business carried on at Washington under the good name of government. "THE REVOLUTION" shall not be at fault in its exposure, whatever party is in power. The country every now and then is terrified and stunned with accounts of Indian war, Indian massacre, when, were all the provocation known, it is doubtful whether the poor children of the forest would not after all compel universal admiration for their patience and forbearance.

Man seems naturally an oppressor; not always with malice, perhaps never with malice unless resisted. First, he subdued the earth, then the animals, then the weaker of his own race; now the negro, the Indian, and lastly woman. Without perhaps knowing it, certainly without consideration, he makes all these his victims; and the extent of his oppression is in proportion to the resistance he meets. A French king exclaimed, "I am the state." So does every male citizen. His will is law; his dominion is over all he can subjugate. While the animal serves well, he lives, but no longer. He made the negro a slave, and robbed him of his labor. Now, he robs the Indian of his land. If the negro resisted, he killed or sold him. If the Indian resists, he both robs and kills him. Man may not believe it, but he holds woman today under the same rigor. She, too, is his victim. She submits because she must. Men dread no war of races while the subjugated are helpless. A war of sexes is not presumed possible; but the tyranny of sex will not be surrendered without conflict any more than that of race. "The last enemy to be destroyed is death;" but the last devil to be cast out is not love of rule, but deadly determination to rule. Men will subjugate the brute creation; strong races will rule the weak, even unto slavery and death; governments will plunder the people as this article clearly shows; and the conflict with women only waits its hour. Woman's right of suffrage may soon come, as it has come to the southern freedmen; but the right still to rob, steal and swindle is not surrendered. It is only extended to the white working man and woman, as well as the Indian and the slave. P. P.

WHAT IS THE DIFFERENCE?

SOME friends write us to know what the difference is between the "American Equal Rights Association" and the "Woman's Suffrage Association of America." We answer: the former, of which Lucretia Mott is President, was organized at the close of the war, before the enfranchisement of the black men of the south, to demand suffrage for women and black men and equal rights for both everywhere, in the church, the state and the home. During the last year, as Woman's Suffrage Associations have been forming in different parts of the country, for the sole purpose of securing suffrage for women, it was thought advisable to have a central committee of correspondence in New York to plan work, distribute tracts and petitions, and com-

municate, through "THE REVOLUTION," with similar Associations throughout the country. The Equal Rights Association speaks through the *Anti-Slavery Standard*, which, though not its organ, "hospitably entertains" the question of Woman's Suffrage, while "THE REVOLUTION," holding the ground of universal suffrage irrespective of color or sex, is specially the organ of the Woman's Suffrage Association of America, of which Elizabeth Cady Stanton, Mrs. Horace Greeley, Abby Hopper Gibbons, and Susan B. Anthony are the Central Committee.

E. C. S.

HON. SAMUEL F. CAREY OF OHIO.

We had the pleasure of listening to this gentleman's able address to the Workingmen's Convention, in Cooper Institute, last week. We thought, and from the enthusiasm of the working men, it was evident they thought, that it was the best political speech to which the walls of Cooper Institute had ever echoed. Carey is a great man, large, well built, with a strong benevolent face and well-shaped head. He is of the people, and thoroughly understands their hardships and necessities. He nominated himself for Congress in his district in Ohio as the workingman's candidate, and without party or press, he was elected by over eight hundred majority. It is through his influence that the Eight-Hour bill has just passed Congress. He handled the momentous question of Capital and Labor like a Christian statesman, as he is. Whoever reads and thinks on this subject will soon see that its magnitude overshadows all others. In the solution of this problem we hold the talisman by which to unravel the perplexing mysteries of our tangled life. We never saw so clearly before the intimate relationship between money and morals, nor the stern necessity for labor to organize itself everywhere into a social and political force to sweep all monied and landed aristocracies from the face of the earth. A system of finance and government in the interests of labor can only be secured by organizing a political party on that basis, and electing those men to office who believe in the idea. Carey said truly, "that working men have been the lickspittles of corrupt politicians long enough." If they could only see it, they have not the slightest interest in supporting either of the leading parties. Are not both parties land monopolists, bondholders, capitalists, and equally zealous in building up an aristocracy of wealth on this continent. With all the money in their possession they hold the government in their hands, and make laws for their own protection, while they grind the laborer to powder. The party claiming to be most liberal, calling the virtue and intelligence of the nation to its support, are at this very time in negotiations with the Osage Indians for vast tracts of land, to be all gobbled up by cunning politicians, lands that are in right the inheritance of the people. The lands in the Western States to-day, along the line of the railroads clear to the Rocky Mountains, are all in the hands of monopolists, while the actual settlers, the producers, those who cultivate the soil and add to the real wealth of the country, are crowded back from the railroads and compelled to bring their produce in wagons for miles to be exported. This tendency to concentrate the lands of the country into the hands of the few should be ended at once, or we shall have a landed aristocracy as England has to-day.

The whole soil of England is centered in the hands of 30,000 individuals. The Marquis of Breadalbane rides out of his house a hundred miles in a straight line to the sea on his own property. The Duke of Sutherland owns the county of Sutherland, stretching across Scotland from sea to sea. The Duke of Devonshire, besides his other estates, owns 96,000 acres in the county of Derby. The Duke of Richmond has 40,000 acres at Goodwood and 300,000 acres at Gordon Castle. We have men in Washington to-day who own their thousands of acres in our western prairies, who are cheating the Indians out of their possessions to secure more, and what is true of landed property is true of every other species of wealth. And just in proportion as wealth is concentrated in the hands of the few, the people are impoverished and degraded. How is this done? Not by brute force, violence and war, as in feudal times, but by cunning legislation. Hence the need that the working classes should be educated, that they may have an intelligent supervision of the whole machinery of government, and see that the creators of wealth reap the fruits of their industry.

The time has come in American politics when the people of this country are to have a word to say in the policy and affairs of government. Everything points to a complete revolution in the administration of our public affairs; the theory of our government is at last to be reduced to practice. The misery, degradation and poverty of the people—the selfishness, corruption and bloated wealth of our rulers is known—the disease is on the surface, visible, palpable to all. Philosophers have studied into the cause and the remedy; they are talking to the masses, and to-day the wisest expositions of the science of government, of finance, of the relations of capital and labor, of trade and commerce, are found in the journals of women and working men. The initiative step in self-government is being taken in the education of these classes into its fundamental principle, the right of every individual not only to life, but to all those conditions of life that shall ensure food, clothes, and a home, liberty and happiness, virtue and education. Politicians can no longer deceive a thinking and enlightened people. We know in the nature of things that system of government is rotten at the core which perpetuates the extremes of wealth and poverty, of learning and ignorance, of refinement and degradation, which taxes the many to support the few, and degrades all in the antagonisms that must ever flow from the inequalities of caste and class. It matters not whether this system is kept up by brute force on the principle that might makes right, as in the past, or by cunning legislation on the principle that the few were made to govern the many, as to-day. Just in proportion as the people awake to their own true substantial interests will they withdraw their support from the present political organizations, and form a new national party, based on our grand American idea—individual rights—which can only be secured by universal suffrage.

E. C. S.

THE WOMEN OF PARAGUAY.—A South American correspondent of the *N. Y. Times* says, in speaking of the war there, that it is reported that if they are hard pressed the women will come to the "front" and defend their country, by the side of the husbands and brothers. Noble little Paraguay will not submit. She deserves to succeed.

THE WORKINGMEN'S CONVENTION.

Resolved, That the low wages, long hours, and damaging service to which multitudes of working girls and women are doomed, destroy health, imperil virtue, and are a standing reproach to civilization; that we would urge them to learn trades, engage in business, join our labor Unions, or use any other honorable means to persuade or force men to render unto every woman according to her works.

The working men held their national Convention here last week, and among other resolutions passed the above, as the best they could do for woman. There was quite a spicy discussion in the Committee on resolutions on one demanding the ballot for woman, but it was voted down and the above substituted. Poor human nature always wants something to look down upon. These workingmen, struggling to throw off the chains of capitalists, bondholders and land monopolists, would forge new chains with their own hands for the women by their side. Not give the 100,000 school teachers the ballot, who are to-day educating your future Presidents, Senators, and Congressmen! Not give the noble women the ballot who have gone through all the hardships and sacrifices of two revolutions, by your side! Not give the 100,000, 000 poor sewing women the ballot, who make your coats, vests, and pants for one-third the price paid men! Not give the ballot to the innumerable multitude who wander homeless and homeless on the earth, who, through want and dependence, hang like millstones on the neck of the race, dragging our sires and sons down the whirlpool of vice and corruption! Do you not see, American workingmen, that the ballot is the key to the trades, to the labor unions, to the profitable and honorable walks of life? A disfranchised class is always a degraded class, hence, they cheapen whatever labor they touch. When men strike, already you see capitalists substituting the cheap labor of women in their stead. But educate, elevate, and enfranchise woman, and you raise the price of her labor at once. For example, the daughter of a mechanic teaches school at four hundred dollars a year, while the man by her side, not so good a teacher, nor so well educated, gets twelve hundred. Now, suppose women could vote, do you not see they would then be trustees, commissioners, school superintendents, and vote their own salaries? Do you suppose the daughters of Jefferson, Hancock, and Adams, have so little common sense that they would vote "white males" salaries three times larger than their own? No, no. If workingmen believe in justice, if they desire to better the condition of their mothers, wives, and daughters, give them the ballot, that they, too, may make their opinions felt in the legislation of the country. Men are as incapable of making just laws for women, as are capitalists for labor. In a republican government, those who are taxed have a right to say what these taxes shall be; those who are hung have a right to choose the jury, judge and sheriff.

E. C. S.

THE WAY THEY DO IT.—Florida voted on the ratification of the Constitutional Amendment on this wise: ten members out of twenty-four in the Senate and twenty-four out of fifty-three in the House voted for it, and yet this is a ratification, though the constitution itself says (Art. IV., Sec. 8), "A majority of each house shall constitute a quorum." Is ten a majority of twenty-four or twenty-four of fifty-three? If republicans set such examples of fraud and unfairness, what can they expect when a new party comes into power and place.

GEORGE FRANCIS TRAIN IN ENGLAND.

THEODORE PARKER, one evening in Faneuil Hall, rebuked Boston with fearful severity for her willing complicity in the crimes of slavery. Many hissed him. He stood a moment, and then said, "This is the first time I was ever hissed in my life. Perhaps it is the first time I ever did my duty."

There are many Americans in Great Britain. George Francis Train is the only one she imprisons. Perhaps he is the only one who does his duty. In the midst of a most successful lecturing tour in England, and only a few days before he was to embark for America, he is set upon and a third time incarcerated as a felon, where probably he is yet:

"Nor stirs the outer air
As much as little field-mice stir the sheaves!"

What cares Congress? What cares the country? Presidents are to be made this year, and offices and contracts secured for the coming four years, and what is the liberty, or life even, of a man, before such issues as these? Or what the honor of the country, and its solemn vows to protect American citizens in every land, on every sea? So we must wait. And we will watch too what comes of it.

Meanwhile it is cheering to know that the success of our brave friend in his lectures, was quite up even to his own most sanguine expectations. We have room for but a few brief extracts from our British papers, as below:

MR. G. F. TRAIN IN LONDON.

On Monday, 8th June last, Mr. G. F. Train, of tramway notoriety, delivered a lecture on "Ireland and America," at the Beaumont Institution, Mile-end. Although admission was by payments of 1s. and 6d., there was a large concourse of persons present. In the course of his lecture, the delivery of which occupied over two hours, Mr. Train gave a sketch of his career for some years past, and denounced in strong terms, the manner in which Ireland and the Irish have been treated by England. He believed the Irish would come back to this country with a vengeance as well as they had gone away. He seemed to think that his election to the Presidency of America was about the best redress of Irish grievances that could be accomplished. He called upon them to look upon his becoming President as a guarantee of Irish nationality. Referring to English politics, he looked upon Mr. Disraeli as the greatest radical in this country, and prophesied the right hon. gentleman would be one day president of a republic in England. The lecture was throughout a very stormy affair. Frequent references to Fenianism and the Fenian trials aroused the crowded audience to much excitement, and the lecturer was rewarded at the close of his harangue with most enthusiastic plaudits.—*Lloyd's London Paper.*

GEORGE FRANCIS TRAIN IN ENGLAND.

This distinguished American traveller and champion of Irish rights has been engaged during the week in a tour through England, where he has lectured to overflowing audiences at Manchester on Friday night, Bradford on Monday night, Leeds on Tuesday night, and Liverpool on Wednesday night. We are compelled from want of space to omit full reports of his lectures, but, as usual, they were a bold and defiant attitude toward the oppressors of Hibernia, and a warm espousal of Irish Nationality. Several times was he overpowered with the most vociferous applause, and such enthusiasm was never witnessed before. Mr. Train was accompanied in his tour by Mr. George Haslam. Votes of thanks were unanimously tendered to the talented lecturer. There is no doubt that Mr. Train has installed himself a tremendous favorite with the Irish people, both in Ireland and England. It is due to Mr. Train to say that he has paid all his own expenses; the whole of the proceeds of the lectures being devoted to the relief of the sufferers by the Irish state prosecutions. He has our best wishes, and in him, and through him the people of America, we firmly believe the Irish people have a warm and sincere advocate of their rights. Brilliant addresses, couched in most eulogistic terms, were presented to Mr. Train at the conclusion of each lecture.—*London Universal News.*

George Francis Train spoke at the Free Trade Hall,

Manchester, Friday, 12th; Bradford, 15th; Leeds, 16th; for the benefit of the O'Brien, Larkin, and Allen Fund; subjects—"In re America v. England," wherein America agrees to give up the Alabama claims, but demands the instant release of American citizens; Legalized Piracy, Alabama Neutrality, the Law of Nations. On the 18th, at Dublin, he will probably be remanded back to jail.—*Ibid.*

Mr. Train's visit to London was a great success. His victory over his enemies was complete. The Irish and the English working men gave him an ovation that is seldom given to any man. Beaumont Hall was packed one night—at one side of London—and the next, Cambridge Hall, in Oxford street, on the other side, was filled to overflowing. Col. Dickson and Mr. Beales, the Reform champions who showed their power in Hyde Park, invited him to be present at their executive meeting, where he delivered a short address asking them to help him to get the American citizens released, and John Stuart Mill in the House agreed to put the question to the Home Secretary as to Costello and Warren of the Jacknells. All these were successes, but the greatest success of all was the reinstating of Mr. Train to his old honors in the ancient and honorable society of the Cogers. It will be remembered that during the civil war—or about its commencement—Mr. Train's fight for the tramways culminated in the authorities taking up the rails, and the law courts making him pay the bills—an instance of British justice (?). Mr. Train has not forgotten; and "Sir John Shelley was first thrown out of society, then out of Parliament, then his Bank of London failed, and then Mephistopheles took him to his palace down under the sea."

Mr. Train espoused the cause of the Union to the ruin of his own pocket, keeping the *London-American* flag flying over the American organ, Fleet street, and challenging all opposition in the lecture rooms of England and the London Discussion Halls, where his bold language astonished if it did not convince. On his return to America, he made a violent speech against England's perfidy, which brought down the whole British press upon him, and in a moment of passion the "Cogers" expunged his name from the records of the society.

On Thursday night, in company with Mr. John Armor, of Colorado, he left the House of Commons, where he was bringing Mr. Laird, of the Alabama, and other members, to time on American citizenship, and entered the Cogers about ten o'clock, while the debate was under way on Gladstone's "Maryology." Mr. McGilchrist, Ward, and one or two of the old debaters came forward and shook hands with him. Several debates had been up, when about eleven o'clock there was a shout for Train, and apparently unanimous. Our space will not permit the speech, even had we short-hand notes, but it was a masterpiece of eloquence as the rounds of applause amply testified.

Gentlemen debaters (said Mr. Train), this ancient and honorable society is not a French affair, nor German, nor Russian, nor is it American, or Irish, or English in its origin. (Hear, hear.) It is a republic of letters, where the only aristocracy we acknowledge is the aristocracy of intellect (cheers)—the aristocracy of good nature (hear, hear)—the aristocracy of a square debate ("hear," and applause)—the aristocracy of fair play and no favor. (Loud cheers.) Mr. Train then took up the subject under debate, rapidly running through the arguments of all the speeches—taking them through the religious tenets of Confucius, Mencius, Buddha, Zoroaster, and Mahomet, only to leave them on the threshold of the Christian era, in a basket of doubt, as he had found Moses on the banks of the Nile. (Loud laughter.)

Here Mr. Train suddenly stopped, when asked to proceed, saying that if his memory served him right, he had no business there, that he had been expelled, and his name expunged from the record of the ancient and honorable Cogers, and that with that stain upon him, he must apologise for having intruded upon them, but could not speak when he was not a welcome guest. At this point one of the most eloquent and learned of the debaters, Mr. McGilchrist, rose and said: "That Mr. Train was only expelled by a committee of the Cogers; that it ought not to have been permitted; that he (Mr. McGilchrist) had been the presiding officer for many years, and he therefore, moved that Mr. Train be reinstated to all the honors and powers as a "Coger" in the Ancient and Honorable Society of Cogers. (Applause.) Mr. Davis, of the Reform League executive committee, in the vice-chair, seconded the motion, and the Cogers, by acclamation, reinstated Mr. Train in all the powers and honors of the society. Mr. Train then eloquently resumed the debate, and made a powerful argument for educational suffrage and the rights of woman. We look upon this action of the Cogers as highly creditable, as

the success of such an institution lies in its broad grasp and liberal views.—*Ibid.*

MR. GEORGE F. TRAIN IN BRADFORD.

On Monday evening, this well-known American was announced to deliver an "oration" in the Lecture-hall of the Mechanics' Institute—subject, "Irish Nationality and the Downfall of the British Oligarchy." The admission was by tickets, price 1s. 6d., the proceeds of the lecture to be devoted to the relief of the wives and families of the Irish state prisoners. The room was crowded to excess by an audience almost exclusively Irish. On the platform were Mr. Train's "reception committee," who, as they appeared, were received with loud cheering, which increased to a storm of shoutings and applause as Mr. Train himself took his seat. Mr. Luke Talbot was elected to the chair.

The Chairman thanked them for the honor they had conferred on him by appointing him to that position on such an occasion as the visit of their good and illustrious friend, Mr. Train—an honor which he should never forget.

Mr. Train, who was again received with long-continued and enthusiastic cheering, on rising, said he heard some friendly voice say—*cead mille failte*. (Cheering.) He understood many languages, but he had not got far in Irish. However he understood enough of it to know what that meant, and to answer *banacht Delieev*, and another phrase that had gone all over the world, of "Erin go Bragh." (Loud cheers.) The Irish were every where a generous people—a warm-hearted race; and those cheers with which he was greeted, and that reception accorded him, told him that if they were so generous, they would be yet a little more so, and allow him to pass those cheers on to his own country—to the Alleghenies, the Rocky Mountains, and the Lakes, where six millions of Irish would receive them: Irish-Americans who, as he had learned to know, were the only true Americans they had in America. (Cheering.)—*Dublin Irishman.*

G. F. TRAIN IN LIVERPOOL.

On Wednesday night Mr. G. F. Train received an ovation from the Irishmen of Liverpool such as has not been witnessed in Liverpool for a number of years. The meeting assembled at the Concert Hall, one of the largest in Liverpool, and it is sufficient to say that the large Hall was crammed to the ceiling with a thorough enthusiastic audience. The platform was occupied by a number of the leading Irish nationalists of Liverpool, and the chair was occupied by Mr. J. C. Barrett, an Englishman of high position and republican principles.

Mr. Train, on presenting himself, was received with immense enthusiasm. In a racy style Mr. Train recounted his experiences, and his narrative, which had all the bitterness of satire, and the wit of polished epigram, was received with a thoroughly instructive relish.

At the conclusion of the lecture, three gentlemen on the platform volunteered, at the request of Mr. Train, to sing "God Save Ireland," in which the vast audience joined in hearty chorus.

On its conclusion, Mr. Train was greeted with cheers, which lasted for twenty minutes.

A vote of thanks to the lecturer having been moved, seconded, and carried, the large assembly departed with three cheers for "Train for Ireland and America."—*Ibid.*

And whole pages more of the same sort, worthy a place in any columns, but excluded from ours by continual press of matter at home. Some of the speeches, as reported, are an honor to American eloquence.

P. P.

FORNEY STARTLED.—J. W. Forney, in his "Letter from Europe," says the following: "Reaching the Washington, in Liverpool, a pleasant but somewhat expensive hotel, I was startled to find the bookkeeper and registrar a woman; and I noticed that women performed many of the offices that are monopolized by men in our country. In most hotels they act as clerks."

Why "startled?" We cannot see why a man should be "startled" by settling his accounts, or having his name registered by means of a woman. There may be some reason for a common man to have been "startled;" but, for the Hon. John W. Forney, ex-Secretary of the United States Senate, and present editor of "two papers, both daily," there is no excuse.

Let America follow the example of England (unless, like Mr. Forney, all the men would be so "startled" that the hotels would be unoccupied) and give the light work, now performed by strong men, to women.

WOMAN SUFFRAGE IN THE CHURCHES.

A CINCINNATI correspondent complains that we misrepresented the action of the Methodist General Conference towards their colored membership. We published and commented upon just exactly such reports as the newspapers brought us from day to day while the Conference was in session. It is no part of our purpose to misjudge or misrepresent the position of any portion of the community. On the contrary, we lose no opportunity of registering in "THE REVOLUTION" every sign of advance, however slight, in the right direction, and have more than once adverted with much pleasure to the course of the Methodist Church, particularly its organ, *Zion's Herald*, and Bishop Simpson for friendly utterances towards both the rights of the people of color and of woman.

So also the Baptists. The Boston *Watchman and Reflector*, the best newspaper of the denomination in the country, thinks that one of the most unreasonable and unreasoning prejudices of the day is that which would exclude women from the medical profession. The Pennsylvania Medical Society, by a vote of 37 to 45, has refused to admit female physicians. Conservatism, it says, is a good brake, but when it is thus used to prevent progress it becomes a folly, not to say a nuisance.

In the same paper is this also:

Men oppose the women's movement not so much from a conviction that its tendency is evil as from a "dread of losing their idol—the woman of their dreams." But the question is asked by many cultivated and refined women, Is the idol of men the ideal woman? And those many thousand women who are not idols and are seldom dreamt of by men, are not satisfied with the customs of society and the laws of the state, because they hinder them in their attempts to have their own way in working out their vocation and supporting themselves. Will the feminine element, they ask, acknowledged to be influential for good in domestic life and society, change its nature and lose its power when its sphere is so enlarged that women may compete with men in secular pursuits and in the state? If Julia does much for James at home, can she do nothing for him when abroad? Is a woman's life exhausted when she has "cockered" her husband and petted her children? It may be so, but how is it with those who have neither children nor husbands? Grave questions these; they go down to the very foundations of our civilization, and over them we must scratch our heads for many years before they are answered. But answered they will be, for Providence has laid the burden of their solution upon the intellect and conscience of us all.

CANADA FOUNDLING HOSPITALS.

A REPORT from a foundling hospital in Montreal shocks all humanity with its disclosures. Of 652 infants received last year, 619 had died. Of these deaths 38 were under a week; 368 under a month; 583 under one year; 617 under five years; leaving only two deaths among all the foundlings in the establishment between the ages of five and twelve. The report further shows that 424 infants were received only half clothed; 8 were absolutely naked; 18 had not even been washed, and 15 were bleeding for the want of necessary attentions at birth; 46 were tainted by a special disease of infancy; 8 had been wounded by instruments; 7 were more or less frozen, and a number covered with vermin. One was sent from the United States in a

carpet bag; another in the bottom of a basket; another in a water bucket; two came squeezed and bruised; another strongly nailed up in a box; another with a pin stuck through the flesh. The sufferings of eight infants, as well as their chance of life, had been lessened by doses of opium. It is no wonder, therefore, that three were dead when received, twenty-eight dying, and 157 in actual disease. Most of the remainder perished through the wretched constitution inflicted on them by their parents. This institution is in charge of the ladies of the Grey Nunnery, and Doctors Larocque and Carpenter, of the Sanitary Association, who promulgated this report, repeat their assertions that the Sisters do their very best to preserve the lives of these unfortunate beings, who have struggled into the world against the will of their unnatural parents.

MR. JONATHAN BUFFUM of Lynn, Mass., died on Monday 22d of last month, aged seventy-four years and eight months. Probably no man has ever been more intimately associated with every philanthropic enterprise than Mr. Buffum. In religious inquiry and progress he was distinguished before Temperance, Anti-Masonry, Anti-Slavery, Woman's Rights, Peace and Spiritualism were inaugurated as branches of Reform. But in these also he was eminently a pioneer. In official stations, in private positions of trust and responsibility, in the neighborhood and domestic circles, he commanded universal respect and esteem, and has left behind him a record and an example worthy the study of all who would deserve well of mankind.

NEW NOMINATION FOR PRESIDENT.—In another column will be found a notice for a People's Independent Convention to nominate candidates for President and Vice-President of the United States. To this Convention, every Equal Rights and Woman's Rights Association should send delegates. We hope that without delay every such association will take measures to be represented there by their ablest and truest women. For almost a hundred years our Presidents have been nominated and elected, and, except for a brief period in one or two states, woman has been as really ignored as though she had no existence.

WHO ARE THE WISE MEN?—Ministers were once supposed to be teachers, and preaching meant teaching. But a Scotch clergyman at the recent General Assembly told some pretty hard stories of the ignorance of divinity students; stories which would not be believed, told by anybody but a minister. One of the candidates in reply to a request to define "hypothesis," said it was a "machine for raising water," and another gave as a definition "something that happens to a man after his death." One thought that Galileo was a man who had committed five murders; another that Galileo and Copernicus were two gentlemen who had fallen together in some battle, and a third said that Copernicus "was a compound of two metals!"

THE lady who translated the article headed "The Grave of the Billion," in this day's issue, is a resident of this city, and desires employment as a translator (of French or Italian). Her address can be had by inquiry at the office of "THE REVOLUTION."

THE PEOPLE'S CANDIDATE FOR PRESIDENT.

We are informed by the Chairman of the Committee of Co-operative Reformers, that arrangements are made to hold a Convention in Chicago on the fifth day of August next, for the purpose of nominating independent people's candidates for the Presidency and Vice-Presidency of the United States. All inquiries may be addressed J. M. Reynolds, P. O. Box 488, Chicago.

All papers friendly to Freedom, Peace and Progression are respectfully requested to copy this notice.

PORTUGAL REACHED.—Portugal like Bethlehem, small among the nations, is catching the inspiration of the age. The women of Lisbon have inaugurated a movement for their education if not for rights of citizenship. They have also a paper called *Voz Femina*, conducted by women and devoted to their interests. The chief editor is Madame Francisca D'Assis Martinz Wood, the Portuguese wife of an English gentleman. Space is given to fiction, poetry, music, history and fashions; but it does not appear that the Portuguese women have yet asked for the right of suffrage.

STILL IN SLAVERY.—Miss Sarah Skinner, a teacher in Galveston, in a Report dated June 3, says:

No longer ago than yesterday I saw a woman from the interior of the state who, until within a week, was not aware of her freedom. She had been kept daily in the harness, performing the work of an animal. Her only food was beans, and her shelter at night the blue sky. She stated that her case was the common lot in her part of the state. All the horrors of slavery continue.

MOUNT VERNON VILLAGE NEWS.—Our young friend, A. W. Macdonald, has commenced a handsome little newspaper with the above title, in our suburban village of Mount Vernon, at one dollar a year; issued every Saturday. The first number is well printed and conducted; and we sincerely wish it and its enterprising young editor and proprietor a long and prosperous existence.

A PRACTICAL WOMAN.—Mrs. Dr. Wildman, of Vineland, N. J., painted the outside of her house last week, and on Sunday preached for the Unitarian Minister, giving excellent satisfaction to a large and appreciative audience. In the medical profession Dr. Wildman is among the oldest and most eminent of the female practitioners.

DIVORCES IN NEW HAMPSHIRE.—The Boston *Traveller* says there are fifty divorce cases now pending in the single county of Hillsborough to grant the whole of which would be the part of wisdom, provided no injustice were done thereby to children and other parties.

THE Yates County *Chronicle* nominates Horace Greeley for Governor of New York. Hurry him up, then, friend *Chronicle*, before woman gets the ballot, for he surely will never be elected afterwards.

"THE ballot is only a slip of paper," say some. If so worthless, why refuse it to us?

BACK NUMBERS OF "THE REVOLUTION."—We regret to say we can no longer supply them.

CAN'T BEAR IT.

"A SUBSCRIBER," under head of "The Social Evil," says to "THE REVOLUTION," "You can make your paper more useful by seeking to dignify labor, and by a little less denunciation of men."

My dear "REVOLUTION," you must learn that the same sauce which has been fed to the goose ever since the dawning of intelligence, will not do to give to the gander. His stomach is too delicate to digest such unpalatable food. In all sincerity, friends, I tell you it will not do. Why, if we should inferiorize, belittle and denounce men as they have us, they would either commit suicide, or they would rise up in their wrath and annihilate us with bullets and bomb-shells.

Men are strong-minded and strong-armed, but their souls are feeble; they cannot control their own passions, hence, we must not provoke or irritate them. We are the mothers of men, we must have patience with them, and not seek retaliation for past wrongs, but show them a better way. We must deal with them kindly and justly.

We may not be strong-minded, large boned, or strong muscled, but our souls are full of power—power to control ourselves, to control the spirit of revenge, power to control and calm the passions of men, by holding our own in check, and by the love with which we bind them to us and to each other.

Touching the question of man's legislation, or "how man legislates for woman at Albany," "A Subscriber" says, "The daughters of our state should learn to protect themselves. This they can do, by rejecting and ostracising those whom they know to be libertines." It is often reiterated, as a great reproach upon woman, that they receive libertines into their houses, and make them the pets of society. Of course they receive them, they could not avoid it if they wished. Their husbands, fathers and brothers take such men to their homes, and introduce them to their wives, daughters and sisters, and treat them with distinguished respect. Are not men masters in their own homes, and can't they invite such friends as they please to their firesides?

If women should reject and ostracise all libertines (and why not all as well as a part), they would often be compelled to reject and ostracise their own husbands, fathers, brothers and sons, and then methinks very few women would have any homes left. Women are compelled to pet all the marriageable men, because in the present unjust, dependent position of women, marriage is their necessity. Women cannot well earn an independent living with only one-half or one-fourth pay for their labor, so they must marry, and as men generally marry on the sensual plane, mothers and daughters encourage the lowest propensities of licentious men, and cultivate their own, because only through this channel are they permitted to have any share in the wealth, position and influence of society.

The "motives" which induce women to marry, are doubtless quite as "honorable," and worthy as the motives of men in taking wives. When "men prefer to keep mistresses rather than marry unprincipled women," it strikes me that they do not make much better bargains for themselves than if they married. Where is the difference? Why not make a wife of the mistress? Ah, I perceive; they can keep as many unprincipled mistresses as they please, furnishing an agreeable "change of pasture," or when they get tired of one mistress, they can easily throw her off and take another, thus debauching and ruining themselves, and as many women as they can.

If men had never kept mistresses, it strikes me that there would be fewer unprincipled women. When wives perceive how men run after unprincipled mistresses, and how infatuated they become, it is quite natural for the wife to seek, as far as possible, to imitate the *fine mistress*; to make herself as fascinating, and if possible, infatuate her own husband and keep him at home where he ought to be. Failing in this, she sometimes becomes as unprincipled as the husband and mistress, and seeks to fascinate other men. What wonder then, that wives are as unprincipled and as "lazy," and seek to dress as finely as mistresses and prostitutes. If men were as dependent upon women for subsistence as women are upon men, I think there would be fewer unprincipled men and women too.

E. O. G. W.

LOUISA MUHLBACH ON WOMAN.—This prolific and popular German author thus speaks in her *Frederick the Great and his Court*: "The reputation of a woman is so easily injured, it is like the wing of the butterfly, so soon as a finger touches it or points at it, it loses its lustre; and we poor women have nothing but our good name and unspotted virtue. It is the only

shield—the only weapon—that we possess against the cruelty of men, and you seek to tear that from us, and, then dishonored and humiliated, you tread us under foot."

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. At lantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omahato San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

THE REVOLUTION.

VOL. II.—NO. 1.

To our Servants at Washington from the People at Home.

THE RESOLUTION TO TAX GOVERNMENT BONDS.

THE resolution to tax government bonds ten per cent. introduced and passed in the House by the republican party, is a tardy and imperfect recognition of the necessity of doing something to relieve the discontent and oppressive burdens of the people. The Republican Chicago platform is essentially a "rich man's platform," and under the specious plea of supporting the "national honor" comes out boldly in favor of the National Banking system and money oligarchy which are making the rich richer and the poor poorer. This parade of the National honor in the bondholders and rich man's platform adopted by the republican party at Chicago, is the veriest spread-eagle humbug and falsification of facts ever ventilated by the professed politicians. The facts in regard to our national debt are that the credit of the nation during the rebellion was so low in the minds of the pawnbrokers, but so-called "patriots," who advanced the money to government, that the best price they would give for the \$100 bonds bearing six per cent. gold interest was from \$35 to \$45 in gold. In other words, the government was obliged to raise money from the "pawnbrokers" or so-called "patriots," who took good care in view of the great risk, in their judgment, as to the payment of either principal or interest on the bonds they took, as to exact usurious terms, which the law forbids to the ordinary pawnbroker. Government, in this extremity, stipulated, however, for the privilege of paying the 5-20 bonds in lawful money at par after the lapse of five years, and hence their name of 5-20 bonds. The 10-40's bearing 5 per cent. gold interest are redeemable in ten years at the option of the government. The greenback dollar which these "pawnbrokers" or self-called "pa-

triot," gave to government for its bonds, were not worth more than an average of 40 cents in gold at the time they lent the money to government, and now the greenback dollar is worth about 72 cents, or very nearly double the value of the greenback dollar which those pawnbrokers gave to government.

BONDHOLDERS' PROFITS IN GREENBACKS.

If government, therefore, availed itself of the privilege which it possesses by the act of Congress passed in 1862, to pay the \$500,000,000 of 5-20 bonds in lawful money as the contract or law states it can do, then the profit of the bondholders will be as follows:

	Greenback dollars.
5 years interest on \$500,000,000 of 5-20 bonds at 6 per cent. interest in gold, \$30,000,000 gold per annum, or a total of \$150,000,000 in gold equal to with gold at 140	\$210,000,000
Interest on the same for 2½ years, \$75,000,000 in gold at 140, equal to	\$110,250,000
The principal of \$500,000,000 paid in greenbacks worth \$360,000,000 in gold ..	\$500,000,000
	\$820,000,000
Deduct amount of greenbacks loaned to government in 1862	\$500,000,000
Total profit to bondholders over 60 per cent., or 12 per cent. per annum	\$320,250,000

The preceding table shows, that taking the greenback view of the question in the most favorable light to the bondholders, by reckoning the price of gold at 140, instead of 200, which is the fair average of what they realized on their gold interest, that then the bondholders would receive in payment of the principal of their loans, a greenback dollar worth about double that they gave to government, besides realizing over 60 per cent., or at the rate of 12 per cent. per annum of interest for five years. This is the profit on the greenback payment of the debt which the "pawnbrokers" or self-called "patriots" howl so much over as an infraction of the national honor although it is in strict accordance with the letter and spirit of the act of Congress which authorized the loan of \$500,000,000 of 5-20 bonds in 1862.

BONDHOLDERS PROFITS IN GOLD.

The profit realized by these "pawnbrokers" or bondholders, taking the gold view of the question, may be seen in the following table:

	Gold dollars.
5 years interest on \$500,000,000 of 5-20 bonds at 6 per cent. equal to in gold	\$150,000,000
Interest on the same for 2½ years	75,750,000
The principal of \$500,000,000 paid now in greenbacks worth in gold	\$360,000,000
	\$585,750,000
Deduct for \$500,000,000 greenbacks loaned to government when they were worth only 40 cents in gold equal to in gold ..	\$200,000,000
Total profit to European bondholders, over 94 per cent., or at the rate of 19 per cent. per annum in gold	\$385,750,000

This table shows the profit in gold which the foreign bondholder will realize, if government were to pay the 5-20 bonds of 1862 in greenbacks, as the act of Congress authorized. Can any reasonable man tolerate for an instant the infamous devices by which the "pawnbrokers" or bondholders tools seek to prevent the just settlement of the bondholders claims by paying them in greenbacks? Are not a reimbursement in full of the sum loaned, and 19 per cent. per annum in gold thereon, a sufficient profit to these Shylocks? Furthermore, the payment in greenbacks is in accordance with the letter and spirit of the bond. Wherein, then, is the "national honor" compromised

by the payment of the 5-20 bonds in greenbacks according to law? Wherein is the public creditor wronged, when he gets not only the principal of his loan returned in full, with 19 per cent. per annum interest in gold, equal to about 25 per cent. interest in currency? And yet in the face of this plain statement of the nation's account with the bondholders, which any schoolboy can verify, these "pawbrokers" or bondholders through their tools the politicians, and their organs in the press have the unconscionable impudence to say, that this settlement in greenbacks, according to law is repudiation, an infraction of the national honor. A settlement in greenbacks according to law, and paying the bondholders their money with 25 per cent. per annum interest added thereto, is a curious kind of repudiation to tarnish national honor. What next will the bondholders have the audacity to say?

BONDHOLDERS PROFITS BY THE REPUBLICAN PLATFORM.

Having now considered the profit which the bondholders would realize, if the 5-20 bonds of 1862 were paid in greenbacks at the expiration of five years, let us consider the profit which they are seeking to make by the payment of the bonds in gold at the end of twenty years, as the republican platform at Chicago advocates:

	Gold.
20 years interest on \$500,000,000 of 5-20 bonds at 6 per cent. equal to in gold....	\$600,000,000
Interest on the same for 10 years.....	300,000,000
The principal paid in gold.....	500,000,000
	\$1,400,000,000
Deduct for \$500,000,000 greenbacks loaned to government when they were worth only 40 cents in gold equal to in gold...	\$200,000,000
Total profit to European bondholders 630 per cent, or at the rate of 31½ per cent. per annum in gold.....	\$1,200,000,000

This gold table shows the rich prize which the bondholders and their organs are fighting for. It is no less than a profit of \$1,200,000,000 in gold for the loan of \$200,000,000, equal to about \$1,700,000,000 in greenbacks, which the holders of the \$500,000,000 of the 5-20 bonds of 1862 will realize if the republican "bondholders' platform" of Chicago is carried out. At the time of writing this, the National Democratic Convention has not published its platform, but the bondholders are in such force to take possession of that, as they did of the republican at Chicago, that the people have very little chance of getting justice from either of the two great parties.

THE PEOPLE'S CURE FOR THE POLITICIANS AND BONDHOLDERS' SWINDLE.

What, then, is to be done by the people to protect themselves. They must organize all over the country, taking as their nucleus, the National Labor Union, which already numbers over 500,000 enrolled members. This organization must run an independent candidate for the Presidency, who must be pledged to certain defined measures, which he will use all his power and influence to make the law of the land. This organization must also vote only for such Members of Congress and Senators as shall pledge themselves to vote for these plainly defined measures, which shall have for their sole end the protection of the laboring classes against the impositions of the National banking system, and the bondholders' Shylock extortions.

THE PEOPLE'S PLATFORM.

"THE REVOLUTION" is uncompromisingly in favor of maintaining the honor of the Nation,

and the protection of its citizens against the power and exactions of the Money Oligarchy which rules at Washington, rules in our state legislatures, rules the politicians, rules the press, ruled the Republican Convention at Chicago, and we have reason to fear rules the National Democratic Convention. "THE REVOLUTION" embodied its views on these matters in the platform of the

WOMAN'S SUFFRAGE ASSOCIATION OF AMERICA in number 26, which we cannot do better than republish now:

FINANCE.

1. Government to pay off the 5-20 bonds in Legal Tender Notes, and these to be funded at the option of the holder into 3 per cent. convertible bonds, subject to no taxes.

2. Greenbacks shall be the lawful money or currency. The \$300,000,000 of National Bank notes, and \$50,000,000 3 per cent. certificates to be withdrawn and replaced by \$350,000,000 of greenbacks, thus saving about \$26,500,000 per annum.

3. Government to issue currency bonds bearing three per cent. annual interest in exchange for Greenbacks, again reconvertible into Greenbacks at par on demand, and free from taxation.

4. The Secretary of the Treasury to keep only a reasonable balance in the Treasury Department—say \$100,000,000 as a maximum—and all above that sum to be used in buying and cancelling the six or five per cent. interest bonds. This change will probably save about \$20,000,000 annually in interest.

5. The expenditures for the army to be reduced to \$30,000,000 annually; and every regiment shall consist of not less than one thousand men. When regiments fall below one thousand, they shall be disbanded or incorporated with other regiments. The pay of all army officers not in actual service to cease during such term. This would save about \$170,000,000 per annum.

6. The expenditures for the navy to be reduced to \$20,000,000 annually, thus saving about \$60,000,000.

7. These several changes would effect a total immediate reduction in the people's burdens of about \$276,500,000 per annum, representing, at six per cent. interest, a capital or debt of \$4,600,000,000, thus extinguishing at a blow a burden on the people equal to double the amount of our present National Debt.

8. The income tax to be repealed. Taxes to be imposed on all fixed property, including bonds and mortgages, state, railway, insurance, and bank stocks, and all government bonds, excepting the three per cent. convertible bonds enumerated above.

BONDHOLDERS' PROFITS ON THE WHOLE DEBT.

The figures we have given of the bondholders' profits are simply those realized on the \$500,000,000 of the 5-20 bonds of 1862, but assuming the whole debt in round numbers at two thousand millions then the account would stand thus:

	Gold dollars.
20 years interest at 6 per cent. per annum gold on \$2,000,000,000.....	\$2,400,000,000
10 years interest on the same equal to....	1,440,000,000
Principal of debt paid in gold at the expiration of the 20 years.....	2,000,000,000
	\$5,840,000,000
Deduct the amount loaned by bondholders \$2,000,000,000 in greenbacks, worth 50 cents.....	\$1,000,000,000
Profit realized by the bondholders on a loan of \$1,000,000,000 in gold, equal to 480 per cent in gold.....	\$4,840,000,000

This vast sum of \$5,840,000,000 in gold, which the bondholders will receive at the end of twenty years, for a loan to the government of \$1,000,000,000 in gold, must be produced by and come from the labor of the people, thereby impoverishing them to the amount the bondholders are enriched. The acts of Congress reserving the right to pay these loans at the end of five and ten years were framed with the intention of lessening the cost of the debt by new loans at lower rates. If Congress consults the interests of the nation, it will enforce the payment of all these loans in greenbacks at the end of the stipulated five and ten years. In order to provide an outlet for the surplus greenbacks, Congress can authorize the issuing of three per cent. interest bearing currency bonds, exchangeable at par for greenbacks on demand, and again re-exchangeable into greenbacks at par, at the pleasure of the holder. These three per cent. currency bonds to be free from taxation, both principal and interest. This plan would in time consolidate the whole national debt into these three per cent. convertible bonds, which is the rate of interest paid by Great Britain on its national debt. The national debt of Great Britain was originally contracted at six per cent. and five per cent. interest, but that government has in deference to the rights of the people and to prevent revolution reduced, or, as the bondholders called it, "repudiated" the rate of interest from six and five, down to three per cent.

HENRY WARD BEECHER ON "THIEVES."

In view of the history of our own and all other national debts, the ground taken by Mr. Beecher in his sermon last Sunday evening on the text, "Thou shalt not steal," is as curious a perversion of right, as a sane man can well be guilty of. But in order that no injustice be done to Mr. Beecher, we give the following report of a portion of his sermon:

STEALING AS A FINE ART, UNIVERSAL.

He began by saying that there was no other text in the Bible that was better understood and more universally broken than the one he had just read. There was no other period in our national history when it was broken so often and so openly as at the present day. It was time that this truth, though an old one, should be learned by all parties and all classes and conditions of men. Stealing was going on in every condition of society, and fraud seemed to be the rule in almost every business and profession. In some occupations it had got to become a thing to be expected, and no one was surprised.

RAILWAY THIEVES—A HINT TO THE RAILWAY CLIQUES.

The railway management of the country was especially corrupt. He honestly believed the majority of the railroads of the United States to be corruptly used for the purpose of enriching the managers at the expense of the stockholders, and that those concerned in their management could be called nothing else than corrupt. Subordinates were also dishonest, and railway companies found it difficult in these days to obtain persons whom they could trust.

NEW YORK COMMON COUNCIL THIEVES.

Mr. Beecher alluded to the government of the city of New York at some length, saying it would be known as long as Sodom and Gomorrah, and for largely the same reasons. The Legislature of New York was also corrupt, and stealing was confined to both parties. It was a question which was most adroit in stealing, the democrats or republicans; whichever party went up, it went to steal, and whichever

party came down came down to mutter because it hadn't a chance to steal. (Laughter.)

STATE LEGISLATIVE THIEVES.

Corruption was also rife in the legislature of the states of Pennsylvania, Kansas, Rhode Island, and Massachusetts, in the latter state almost as bad as in the state of New York.

BEECHER DEFOGGED ON THE BONDHOLDING THIEVES.

Mr. Beecher having warmed upon the question of thieves, seems to lose his head when he comes to the bondholding thieves, and takes bold ground in favor of the "pawnbrokers" or self-called "patriots," who lent the government money during the rebellion at the rate of forty cents on the dollar. The reverend gentleman pronounces "the refusal to pay the bonds of these United States in gold or silver as being, in every disguise, and under every possible plea, an atrocious theft; and I pronounce that man, either by mistake or intentionally, a thief, who does it, or attempts to procure the doing of it." Now, in the face of all this, let Mr. Beecher come down from the clouds of high-falutin and turn up the Act of Congress of March, 1862, and he will there find, as plain as language can make it, that the six per cent. interest on the 5-20 bonds is made specially payable in gold coin, and the principal in lawful money. Yet, in the face of this written contract with the bondholders, Mr. Beecher dares to desecrate his sanctuary, which ought to be sacred at least to Truth, by calling the fulfillment of the contract with the bondholders, according to the letter and spirit of the act of Congress, "an atrocious theft," and the man who differs from the reverend gentleman in his opinion "a thief." It is difficult to imagine whether Mr. Beecher's expressed opinion on this matter is the result of ignorance or dishonesty. His crusade against the people's rights, and to impoverish them and enrich the bondholders, by an unjust and oppressive financial policy, is a swerving from the path of rectitude, sad to witness in a person of Mr. Beecher's standing. Have the people no rights in the reverend gentleman's opinion? Is it no crime to make the laboring man work for ever and ever, simply to keep soul and body together, and bring up his family in poverty and ignorance, leading to demoralization and crime, in order to enrich bondholders and support a system which makes the rich richer and the poor poorer? Is it no crime to take money from the laboring classes to give it to bondholders?

The following is the sensational and scurrilous language with which Mr. Beecher clothed his justification of the, to use his own not too courteous words, "atrocious theft," which the bondholders want to perpetrate upon the people by insisting upon the payment of the forty cent greenbacks they lent government in 100 cent gold dollars, against the written law or contract on which they granted government the loan of their forty cent greenbacks:

And now, said the speaker, it is seriously proposed to carry the nation boldly into this ring of thieves, and by the repudiation of the national bonds to steal from those who, in our emergency, advanced their means for the purpose of maintaining our national life and Union. I regard the refusal to pay the bonds of these United States in gold or silver as being in every disguise and under every possible plea, an atrocious theft; and I pronounce that man, either by mistake or intentionally, a thief who does it, or attempts to procure the doing of it. It is an

attempt to make this nation a vast thieving body. (Applause.) It is not an accusation that can be laid against one party or the other. There are thieves in both parties that are clamorous for this national repudiation. This is a crime that I think would not have its parallel even among knaves. It takes a sort of man smirched with patriotism and varnished with piety to do the wickedest thing. (Sensation.) A pickpocket would not steal the medicine away from a physician who was healing his own mother. But, while men in the nation's hour of extremity and peril lent their aid, it is now proposed that we shall pick their pockets and steal from them. It is a thing for which there were no titles monstrous enough. It is a thing that every man who has a conscience or a particle of honor ought to hiss at and spew at. It is a shame that the church—that is so loud against dancing and card-playing—has not a word to say against national robbery, national dishonor and national dishonesty.

Mr. Beecher than briefly alluded to the growing dishonesty in public and private life, and urged, as the only hope of the nation, the careful educating of the young by their parents and teachers in strict honesty as well as piety. A hymn and the benediction closed the evening's exercises.

QUESTIONS ON HONESTY FOR MR. BEECHER.

Was it honest in government to borrow the first \$150,000,000 in gold from the banks in 1861, on the 7-30 notes, and to pay them when due in gold in 1864, in bonds worth forty cents on the dollar?

Is it honest in the state of New York, and all the other states in the Union, excepting Massachusetts and California, to pay the interest in greenbacks on these state debts contracted in gold coin before the rebellion?

Is it honest to pay in greenbacks the bonds and mortgages contracted in gold before the rebellion?

Was it honest in the Supreme Court of this state to decide that a loan of gold coin in the morning, repaid the same day in greenbacks, with the price of gold at 230, was a just and full settlement of the claim?

Was it honest in the state of California to nullify and set aside the Legal Tender Act, from its passage to date, as a swindle and fraud on its citizens? If so, how about the other states that adopted and acted on it?

Talk among the Brokers in Wall Street.

The talk among the brokers is the

READING CORNER,

gotten up by

WOODWARD, SMITH, MARTIN & CO., AND SCOTT, CAPRON & CO.,

that Woodward has overdone the thing this time, and has put his foot in it, by trying to twist the street in Reading, as

HE DID IN MICHIGAN SOUTHERN

two years ago, that some of the brokers that hold claims against

WOODWARD FOR OLD INDEBTEDNESS

are offsetting them against his Reading claims, and that there is going to be high times generally in

WOODWARD'S PALATIAL MANSION ON CLINTON AVENUE, BROOKLYN,

with its wealth of luxuries,

BILLIARD TABLES, BOWLING ALLEYS,

and so forth. The talk is that

WOODWARD HAS MADE SO MUCH MONEY

in this Reading Corner, that he is going to invite all his creditors to his

PALACE IN CLINTON AVENUE, and is going to give them a

GRAND CHAMPAGNE JAMBOREE,

and a certified check to every creditor to the amount of his account with interest to date, so that the hearts of the sharp men of Wall Street, who have an interest in

WOODWARD'S WELFARE,

will be rejoiced and made exceedingly glad by the

FILE WOODWARD HAS PICKED UP

in this Reading Corner. The talk is that

LORD CORNWALLIS

had better hunt up those coal companies and capitalists that he told the public in

"THE DAILY SQUIB,"

were such

FIERCE BUYERS OF READING

when the clique was running it up, that they had better come in now when they can get it cheaper. The talk is that

LORD CORNWALLIS

and his capitalists might have done better by waiting till the

READING CLIQUE BURST UP,

but as they are all millionaires, they may just as well be stuck as anybody else. The talk is that it was very funny how

LORD CORNWALLIS PUFFED UP READING EVERY DAY as the cheapest stock on the list until the

BUBBLE BURST,

and then suddenly squashed and said nothing about it, so that the dear public to this day have heard nothing about the bursting up of the Reading clique in Lord Cornwallis's SPRIGHTLY AND RELIABLE JOURNAL, "THE DAILY SQUIB."

The question is why is this thus? The talk is that

JIM FISK, THE CIRCUS DANCER,

has gone into ground and lofty tumbling with the

UNION PACIFIC RAILROAD COMPANY,

and that Jim means to have his hand in among the greenbacks of the

MILLIONAIRES OF THE CREDIT MOBILIER OF AMERICA, that it was too bad the Union Pacific Railroad Company would not take the

CIRCUS DANCER'S MONEY,

and let him in to have a slice of the good things monopolized by the millionaires of the Credit Mobilier of America. The talk is that

OAKES AMES

had better wake up, and make a fair programme for the STOCKHOLDERS OF THE UNION PACIFIC RAILROAD COMPANY,

as thirty millions of dollars is a deal too much plunder to attempt to bag quietly when so much of it is

THE PEOPLE'S MONEY.

The talk is that

GOVERNMENT BONDS

are a sale and gold is a purchase, since a

REPUBLICAN CONGRESS

passed a resolution to tax the interest of government bonds 10 per cent., that this is

DIRECT REPUDIATION,

and if this is to be the financial policy of the Republican party, what is to be expected from the

DEMOCRATIC?

The talk is that the

CLIQUE IN ROCK ISLAND

have formed another pool to buy the stock and run the price up. The talk is that there is a large short interest in the

NORTH WEST STOCKS AND MICHIGAN SOUTHERN, and that Keep is going to twist them, not like Reading, but slowly and surely. The talk is that the

ERIE FIGHT

has been all settled, and that 50,000 shares of the stock are to be withdrawn by an arrangement with Vanderbilt and Drew.

THE MONEY MARKET

is active at 3 to 4 per cent. on call, and 5 to 6 per cent. on stock collaterals. On Governments loans are made at 4 per cent., while the large dealers are supplied at 3 per cent. The weekly bank statement is not so favorable to a continuance of ease in the money market, the loans being increased in the large amount of \$5,441,895, while the legal tenders are decreased \$1,727,364, although the specie is increased \$4,201,430.

The following table shows the changes in the New York city banks compared with the preceding week:

	June 27th	July 3	Differences.
Loans,	\$276,504,036	\$281,945,981 Inc.	\$5,441,895
Specie,	7,754,300	11,954,736 Inc.	\$4,201,430
Circulation,	34,048,721	34,032,466 Dec.	16,255
Deposits,	214,302,207	221,050,806 Inc.	6,748,599
Legal-tenders,	73,853,303	72,125,939 Dec.	1,727,364

THE GOLD MARKET

continues firm and steady. The price has ranged from 140 1/2 to 140.

The fluctuations in the gold market for the week (five days) were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday, 27,	140 1/2	140 1/2	140	140 1/2
Monday, 29,	140 1/2	140 1/2	140	140 1/2
Tuesday, 30,	140 1/2	140 1/2	140 1/2	140 1/2
Wednesday, 1,	140 1/2	140 1/2	140 1/2	140 1/2
Thursday, 2,	140 1/2	140 1/2	140 1/2	140 1/2
Friday, 3,	140 1/2	140 1/2	140 1/2	140 1/2
Saturday, 4 (holiday)				
Monday, 6,	140 1/2	140 1/2	140 1/2	140 1/2

THE FOREIGN EXCHANGE MARKET

is firm with a limited demand. The short rate has been materially weakened, owing to a disposition on the part of some German banking firms to draw sight bills against shipments of bonds. The quotations are, prime bankers sixty days sterling, 110 1/2 to 110 3/4, and eight 110 1/2 to 110 3/4. Francs on Paris bankers' long 5.12 1/2 to 5.11 1/2; and short, 5.10 to 5.09 1/2.

THE RAILWAY SHARE MARKET

was unsettled throughout the week, especially at the close, owing to the "Reading corner," and the movements in some of the other clique stocks, which have demoralized the market to a considerable extent.

Musgrave & Co., 19 Broad street, report the following quotations:

Canton, 46 1/2 to 48 1/2; Boston W. P., 17 to 18; Cum. Coal, 34 to 35; Quicksilver, 22 to 23; Mariposa, 4 to 5; do. preferred, 8 to 9; Pacific Mail, 98 1/2 to 98 3/4; Atlantic Mail, 25 to 30; W. U. Tel., 34 1/2 to 34 3/4; New York Central, 134 1/2 to 135; Erie, 70 1/2 to 70 3/4; do. preferred, 74 1/2 to 75 1/2; Hudson River, 139 to 140; Reading, 96 to 96 1/2; Wabash, 48 1/2 to 48 3/4; Mil. & St. P., 66 to 66 1/2; do. preferred, 78 1/2 to 79; Fort Wayne, 108 1/2 to 109 1/2; Ohio & Miss., 29 1/2 to 30; Mich. Cen., 117 to 117 1/2; Mich. South, 91 1/2 to 91 3/4; Ill. Central, 157 1/2 to 159; Pittsburg, 87 to 87 1/2; Toledo, 103 to 103 1/2; Rock Island, 106 1/2 to 106 3/4; North Western, 78 1/2 to 78 3/4; do. preferred, 82 1/2 to 82 3/4.

UNITED STATES SECURITIES

continue dull, and though at times strong, the market at the close was weak. The Border State Bonds and Railway Mortgages continued active and strong, and in demand. Bank Stocks are firm.

Fiak & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 112 1/2 to 113; Coupon, 113 1/2 to 113 3/4; Reg. 5-20, 1862, 109 1/2 to 109 3/4; Coupon, 5-20, 1862, 113 1/2 to 113 3/4; Coupon, 5-20, 1864, 110 1/2 to 110 3/4; Coupon, 5-20, 1865, 111 1/2 to 111 3/4; Coupon, 5-20, 1865, Jan. and July, 108 1/2 to 108 3/4; Coupon, 5-20, 1867, 108 1/2 to 108 3/4; Reg. 10-40, 106 1/2 to 107; Coupon, 10-40, 107 1/2 to 107 3/4; June, 7-30, 108 1/2 to 109; July, 7-30, 108 1/2 to 109; August Compounds, 1865, 118 1/2; September Compounds, 1865, 118; October Compounds, 1865, 117 1/2.

THE CUSTOMS DUTIES

for the week were \$1,645,097 in gold against \$1,605,958 last week, \$1,806,870, and \$1,690,144 for the preceding weeks. The imports of merchandise for the week were \$3,850,662 in gold against \$3,263,829, \$4,465,888, and \$5,013,085 for the preceding weeks. The exports, exclusive of specie, were \$3,113,579 in currency against \$2,670,477, \$2,359,561, and \$2,546,370 for the preceding weeks. The exports of specie were \$3,227,532 against \$2,530,134, \$1,990,532 and \$2,967,321 for the preceding weeks.

ON Train's town ridge the bridge is to be located that is to connect two oceans. If it is built there, Mr. Train is far more certain of a fortune than of occupying the long-vacant presidential chair.—N. Y. Independent.

Mr. Train has a fortune already; and when "Train's town ridge" is bought, you say, he will have another; therefore he is not seeking "the long-vacant presidential chair" for a third (for who would be so avaricious!), but to make a Revolution in the White House!

NATURE'S NOBILITY.—All the true honor or happiness there is in this world follows labor. Were it not for working men and women, there could be no progress in either science or art. Working men, then, and women are earth's true nobility. Those who live without work are all paupers.

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